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"IF THIS country is to meet successfully the problems confronting it today, there mus be first of all greater recognition of the spiritual side of life; there must be a mo widespread acknowledgment of the obligation that we owe to use our power and strengt for the general welfare and for the redemption of humanity. The Sunday schools furnis today the great agency by which these spiritual ideals may be made a part of the live of the younger generation of Americans and the growth of the schools will mark the sprea of these principles."

* * * * *

"A GREAT lesson has been taught us by this holy life. It was because of what Bisho Asbury and his associates preached, and what other religious organizations throug their ministry preached, that our country has developed so much freedom and contribu ted so much to the civilization of the world."

"IT IS well to remember this when we are seeking for social reforms. If we can keep mind their sources we shall better understand their limitations. The government of country never gets ahead of the religion of the country. There is no way by which we ca substitute the authority of law for the virtue of man. Of course, we can help to restrain th vicious and maintain a fair degree of security and protection by legislation and police contro but the real reforms which society in these days is seeking will come as a result of our religio convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot b legislated into being. They are the result of a Divine Grace."

* * * * *

"OUR government rests upon religion. It is from that source that we derive our reveren for truth and justice, for equality and liberty and for the rights of mankind. Unless th people believe in these principles, they cannot believe in our government.

"There are two main theories of government in the world. One rests upon righteousnes the other rests on force. One appeals to reason, the other appeals to the sword."

—*Calvin Coolidge.*

THE RELIGION OF POWER

By W. A. Harper

WHEN WE essay to discuss religion, we are dealing with the most important theme that can possibly engage the thought of man. What a man's religion is determines his character. Character is the fruit of religious convictions. Isaiah's religious convictions made him the most exalted seer of ancient Israel. Paul's religious convictions transformed him from a bigoted Pharisee into a truly spiritual democrat, ready to be all things to all men that he might communicate to them the enthusiasm for humanity which was the central concept in the gospel he preached. So absorbed in, so dedicated to this cause was he that he could declare—"For to me to live is Christ." Martin Luther's religious convictions made him the unperturbed storm center of the Protestant Reformation. "God helping me," he said, "I can do no other." We can cite numberless instances from history and from personal experience wherein religious convictions have transformed little men into big ones, made pigmies into giants, out of the scum and refuse of life produced seers and prophets of the hopeful way.

RELIGION does as marvellous things for the social order, for the organizations and institutions of life, as it does for the personal man. President Coolidge has well said,—"The strength of our country is the strength of its religious convictions." Religion is the sole universal interest capable of unifying men. If the world is ever to be saved, religion will save it. The history of the world teaches one thing sure and certain, that the organizations of men cannot permanently survive the loss of religion as their unifying force. Grote ascribes the fall of Greece to the decay of her religious belief in what we are pleased to call her pagan deities. Athens' great scholars destroyed the religion of their country. No unifying force arose in the form of a better religion and the glory that was Greece faded away.

THE RELIGION that is to be this universal unifying force must not only have strong convictions, but those convictions must be correct. They must rest on unimpeachable notions and ideals as to certain fundamental issues for the human soul and for every interest of the soul. This universal religion must appeal to the highest loyalties of life and it must supply the dynamic capable of bestirring its adherents to consistent and persistent pursuit of the demands of those loyalties. The great questions that men's hearts yearn to have answered for them and which the seers and prophets have ever striven to answer must be ideally satisfied in the conception of this religion. It must convincingly tell men of God, of man, of the world, of destiny. Is there a religion that can do this?

OUR CONVICTION is unequivocal that the Christian religion is able to answer these issues, and that it is destined to redeem mankind. Its conception of God as our loving spiritual Father satisfies the deep heart-hunger of the soul for a unifying principle that shall be all inclusive in the spiritual realm. The Mohammedan conception of God as arbitrary and partial in His dealings and relations with men appalls and repels us. Buddhistic conception of Him as spiritual force and as untouched by our life, its infirmities or its achievements, fails to quicken us to noble action. But our Christian view of Him as present in His world, as vitally concerned in the consequences of our conduct, as grieved when we sin, or rejoiced when we achieve victories for His cause, as in every instance loving us no matter how far we stray from His ideal way, wins the hearty assent of all men everywhere. The Christian God is the kind of God the world needs. We rejoice that our religion is privileged to make Him known to all mankind.

THE CHRISTIAN conception of man, too, satisfies the universal yearning for a unifying force, capable of welding the races of men into a social solidarity that shall end strife and enthrone peace and righteousness and goodwill as the ruling passions of men's hearts. The Mohammedan religion debases man into a plaything in the hands of Deity. Buddhistic religion holds before him the enervating absorption into Nirvana wherein personality is regarded as the chief of evils. Our Christian religion regards man as the child of God, the object of His loving solicitude, and as brother to every other man. Spiritual Fatherhood and Spiritual Brotherhood are the obverse and the reverse of the same great conception. Such conception of man as Christianity teaches satisfies the noblest longings of the heart. It honors man as the child of God and it honors God as the Father of man.

IN ITS CONCEPTION of the world our Christian religion takes sharp issue with the other two great missionary religions of the world. They both agree in conceiving the world as something vile and essentially evil. Buddhist would escape from its pollution. The Mohammedan would use it as a means of sensuous enjoyment. Our religion regards it as the handiwork of God, as eminently serviceable to the life and growth, even the spiritual life and growth of men, as essentially good, as a challenge to men to transform it wherein it is lacking, as the arena of action wherein is eventually to be realized the democracy of God. We are commanded to subdue the world and to replenish it. The Christian view further conceives of God as pleased when the world and its forces are made more serviceable to the life of man. The world of the Christian can therefore be no static world. Progress and achievement must be characteristic of it. They have been characteristic of it and will continue to be, world without end.

BUT RELIGION has also to do with destiny. To what end are all these conceptions to converge and wherein is their fulfillment to be found? We must satisfy the cry of the human heart here or we shall miserably fail. The world's religions have answered the question, but in their answers there has been a marvellous divergence of conception and a marvellous disparity of satisfaction. The Mohammedan believes in a sensuous continuation of the life that now is, with all the passion and partiality that their God is even now conceived as practicing and as delighting in. The Buddhist fondly hopes to attain to the state of complete bliss, of endless nothingness, incorporation into Nirvana, the all-soul of unconscious spirituality. The Christian looks forward to an endless growth in spiritual concept and power, untrammelled by physical limitations. The spiritual life we initiate here ripens and fruits into completeness of realization as the years of eternity shall unfold. To realize that this life and its achievements are the vestibule of admission to the life of the spirit, a life that shall never end, gives zest and purpose to the most ordinary experiences of this present life, causes it to take on immortal significance, and sends a man forth energized for valiant service.

THESE CONCEPTIONS are mighty dynamos for action. The record of the Christian religion is embellished with the evidences of heartening progress. Its brightest day is just ahead. The Christian leadership of the world never had such opportunities to interpret the Christian faith as it has today. They must interpret it so that it shall win not only men's intellectual assent, but that it shall also grip their hearts with its mighty dynamic for the realization of the Kingdom of God here and now in the earth. The Christian religion is the only religion of power.

THE CHURCH SCHOOL AND THE PUBLIC SCHOOL

By Hugh S. Magill

THE AGENCIES which exert the most vital influence in the education of the child and in determining the character of the future citizenship of the nation are the home, the public school and the Church school. Of these three, the home is undoubtedly the most important. Our civilization is builded around the home. If the home breaks down there is little hope that either the Church or the state can survive.

THE PUBLIC school and the Church school both exist to supplement the home in the education and training of the child. Neither can nor should take the place of the home, but each has a special function to perform in cooperation with the home. The Church school should provide as adequate a system of religious education for all children as the public school provides for all in general education.

WHEN THE first free schools were established in America the distinction between the functions of the church and the state in education was not clearly recognized. The religious motive was dominant in the promotion of education, and many of the early public schools taught religion. However, the principle of religious freedom emphasized the separate functions of Church and state. It soon became apparent that the public school, representing the state and serving all creeds, could not teach subjects upon which the different religious sects held divergent views. Only in countries having an established Church can schools supported by the state formally teach religion.

IT IS important that we keep in mind that from the time of the first settlements in America it has been a recognized fact that national morality cannot be maintained without religion, and, therefore, that religion is essential to free government. This principle has been enunciated over and over from the landing of the Pilgrims down to the present day. The separation of Church and state and the constitutional guarantees of religious liberty do not minimize the supreme importance of religion, but merely emphasize distinctions with respect to functions.

IT SEEMS unfortunate that with the secularization of the public schools and the development of general education, religious education was not as adequately provided for through an equally efficient system of Church schools. While recognizing that the contribution of the Sunday school has been of inestimable value, it must be conceded that, with respect to meeting the needs of all children, the state has done more to supplement the home in general education than the Church has done to assist the home in religious education.

THERE IS an awakening on the part of thoughtful people everywhere regarding the supreme importance of religious education. No education can develop the right kind of individual nor build a righteous citizenship that does not lead to a consciousness of God and reverence for divine law. People are also coming to recognize that what humanity needs most is Christ; that to know Him and to learn to fashion life in accordance with His teachings i

the one cure for the ills of the individual and of society, and for the healing of the nations.

A RECOGNITION of these facts emphasizes the necessity for the expansion and development of the Church school as a primary agency for teaching the principles of the Christian religion. In addition to the brief Sunday session, the Church school must be extended to include vacation Church schools, and week-day schools of religion. The different phases of young people's work and expressional activities must be recognized as essential elements of a complete program of religious training. More attention must be given to housing and equipment, the careful preparation of courses of study, the training of teachers, and to efficient administration and supervision. Without sacrificing in the least the primary emphasis on things spiritual, the Church school must be established on as sound educational principles as is the public school.

THE CLOSE relationship between the home and the public school is generally recognized. An even more intimate relationship between the home and the Church school must be maintained. It is also highly important that a close working relationship between the Church school and the public school shall be established, in order that the unity of the educative process may be preserved and that all education may be child-centered. The working out of these relationships in accordance with sound governmental and educational principles is an urgent present day problem requiring clear thinking and statesmanship of the highest order.

* * * * * *

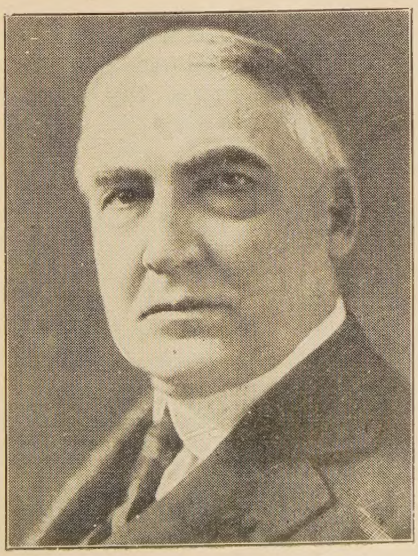
"THE PROPERLY conducted Sunday school seems to me to be a very important feature of religious work, because it serves the young people at a time when they are most impressionable and, particularly, because it affords them opportunity for an intimate acquaintance with that monument of splendid literature, the Bible. Both as literature and as inspiration, the Bible has a value with which no other work can be compared, and every activity that expands and popularizes the knowledge of it is extremely worth while."

* * * * * *

"I STRONGLY feel that every good parent cares for his child's body, that the child may have a normal and healthy life and growth; cares for his child's mind, that the child may take his proper place in a world of thinking people; and such a parent must also train his child's character religiously, that the world may become morally fit. Unless this is done, trained bodies and trained minds may simply add to the destructive forces of the world."

* * * * * *

"CHILDHOOD is the basis of the future, and I believe in religious instruction for American children. The future of the nation cannot be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we give our attention to religious instruction not to emphasize distinctions or controversy between creeds or beliefs, but to extend religious teaching to all in such form that conscience is developed and duty to one's neighbor and to God is understood and fulfilled."



"I TELL YOU, my countrymen, the world needs more of the Christ, the world needs more of the spirit of the Man of Nazareth. If we could bring into the relationships of humanity among ourselves and among the nations of the earth, the brotherhood that was taught by Christ, we would have a restored world."

—*Warren G. Harding.*

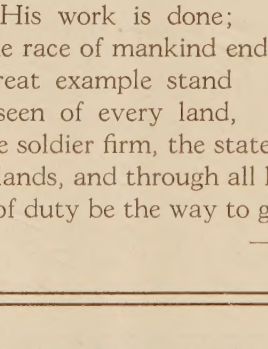
THE DEMOCRATIC PROCESS IN RELIGIOUS EDUCATION

By Albert John Murphy

How does the religious ideal of a democracy of shared life and interests influence method in religious education? In other words what are the educational bearings of the idea of the Kingdom of God? What school procedure and organization follows as a result of a purpose to guarantee to the child the training necessary for efficient participation in the Kingdom of God? These questions indicate the problem of the relationship of aims and method in religious education.

What Is Our Object?

WHAT DO we want to secure? We want to secure *an efficient, wholehearted devotion to the Kingdom of God,* characterized by *initiative, a sense of responsibility, enthusiasm, freedom, drive,* and the *spirit of sacrifice.* In other words, we want not blind obedience, conformity, following, stand-patness, but the constructive attitudes, habits, and drives of a *conquering social purpose* which is nothing less than the transformation of the world into the democracy of God and which is so absorbing that it will lead on through toil and sacrifice. Something of what we mean is indicated by Paul in the third section of his letter to the Philippians. He has been speaking of a great discovery which eclipses all of his old values and for which he counts them but refuse and rubbish. He has lived by the law; now he lives by the spirit. He had a formal righteousness; now he has a righteousness which is from God. He has come to a new knowledge which is more than mere information—"That I may know Him and the power of His resurrection and the fellowship of His suffering being conformed unto His death"—translated more freely and more accurately it reads: "That I may *know* Him and by knowing Him I mean that I may have the power (*dynamin*) of His conquering life, and by that I mean that I may be willing, nay, glad to suffer and even die in following Him in His causes." The kind of education required for the work of the Kingdom of God is more than mere information. If it is to be termed "knowledge" it is that kind which is like the discovery of the solution to a great problem—the discovery of a great friendship, a great loyalty, a great love! It is such a knowledge that means something, that matters tremendously, that transforms our purposes. Such a knowledge, such a new vision, such a transformation of purpose as Paul speaks of is the very heart and core of religious education.



"His work is done;
But while the race of mankind endure,
Let his great example stand
Colossal, seen of every land,
And keep the soldier firm, the statesman pure
Till in all lands, and through all human story,
The path of duty be the way to glory."

—*Tennyson.*

What Methods Will Secure It?

WHAT ARE the methods which will secure the above aim? Aristotle remarks, "By *doing* justice we become just and by *doing acts* of temperance and courage we become temperate and courageous." Training *for* the Kingdom of God is training *in* the work of the Kingdom of God. Likewise, training *for* initiative, responsibility, freedom, enthusiasm, sacrifice in a great purpose is training *in* these very things. Training for democracy is training *in* democracy. If we wish to educate for effective devotion to the Kingdom of God, as stated above, our methods must be in accord with the aim. We cannot develop initiative in any other way than by putting the child on his own initiative. We cannot develop responsibility for human welfare in any other way than by giving him responsibility and trusting him in it. We cannot develop the passion for humanity without making that the controlling spirit and purpose of the school.

THE IDEAL of a free, responsible, efficient, devotion to the Kingdom of God demands a reconstruction of our thinking on the content, method and organization of religious education. These three are aspects of the educative process. There is no hard and fast distinction between curriculum, method and organization. Curriculum content is method of social living; method is practice in this living and functional organization is the setting up of a conjoin

social enterprise for the realization of the values of the Kingdom of God. For practical purposes, however, we may deal with each separately and ask what is the bearing of the ideal of the Kingdom of God in each case.

Curriculum as Social Relationships

WE HAVE been accustomed to regard the curriculum as a thing rather than a *process*, a series of text books rather than a *series of religious experiences*, a series of lessons rather than as a series of *social experiments*, a matter of information rather than a matter of skill, a matter of knowledge rather than a matter of motives, an attainment rather than a *quest*. We have looked upon its content as everything except what it really is—*social relationships*. We have used the greatest book falsely; we have used the Bible as a series of texts rather than as a series of methods, including ideals for the solution of life's present social and religious problems. We have taught a religion about Jesus rather than Jesus' religion. *We have taught theories of God instead of developing a vital experience of God.* We have instructed rather than converted. We have had a faith which we defended rather than a faith which we embodied. *Religious education is something dynamic. It is not spraying a child with religious ideas; it is not teaching Hebrew history or church doctrine alone; it is more than this. It is a matter of life, a matter of child building, a matter of world building, a matter of effective and utter devoton to the Kingdom of God. It is not knowledge but a new birth! If it is not this, it is nothing but "sounding brass and a tinkling cymbal."* Aristotle's remark. *The center of method is the working out of enterprises in social living, neighborliness, service. If the subject matter of religious education is social relationships and their perfecting, teaching is the securing of practice in this very thing.* We do not teach swimming by telling the children about the world's greatest swimmers beginning with Captain Webb who attempted the English Channel to the Hiwaiian duke who perfected the Australian crawl. Neither do we teach religion by recounting the adventures of Abraham and Moses, worthy though they be. Unless we get at the real business of putting the child into the water in the one case and unless we get the child to *live* under the ideals and purposes of the Kingdom of God in the other, we will teach neither swimming nor religion. The fallacy of the mechanical notion of imparting religion through religious information is apparent when we consider what religion is. It is a matter of relation to God, a matter of relation to man, a matter of prayer, a matter of service, a matter of motive and purpose. How, then, are we to teach prayer, service, ideals, faith, motive? Will information take the place of these and will it develop these? The suggestion is an obvious absurdity but an absurdity which is taken very seriously if one is to judge by what is actually going on in the classes of the Sunday schools of America. The Sunday schools of America are playing with religious education, teaching about religion rather than teaching religion.

Teaching as Leadership in Living

THE IDEA of the Kingdom of God implies that religion is a matter of *life*. It is a program. Teaching, therefore, in religious education is not imparting information but *leadership in learning and in living*. It is not molding but cooperating. Real living, cooperative social living, Christian living, if you please, is the object of religious education. Training *for* Christian living is training *in* Christian living, if we may transfer the import of

The Teacher-Pupil Relationship

IF ANY one of us were asked what is the most desirable quality in a business partner or in a friend, we should probably say his willingness and ability to cooperate. The religious enterprise may be summed up in terms of cooperation. Are we willing and able to cooperate for social welfare? Are we willing and able to cooperate with the spirit of God for the advancement of the Kingdom of Heaven? Are we willing to cooperate in the solution of practical social problems? These are questions which test the validity of the religious experience of any one of us.

IT IS only reasonable to

Sayings of George Washington

"OF ALL the dispositions and habits which lead to political prosperity, religion and morality are indespensible supports."

"The perpetuity of this nation depends upon the religious training of the young."

"Speak not evil of the absent, it is unjust."

"It is better to be alone than in bad company."

"Let your hand give in proportion to your purse."

"It is our duty to make the best of our misfortunes."

"True religion affords government its surest support."

"A good moral character is the finest essential in a man."

"I hate deception even where the imagination only is concerned."

"It is impossible to reason without arriving at a Supreme Being."

"I hope, some day, we shall become a storehouse and granary for the world."

"The company in which you will improve most will be least expensive to you."

"It is a maxim with me not to ask what, under similar circumstances, I would not grant."

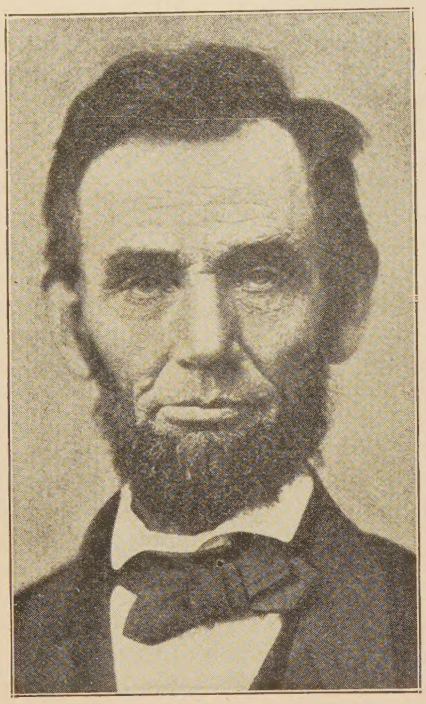
"Labor to keep alive in your breast that little spark of celestial fire called Conscience."

"Would to God the harmony of nations were an object that lay nearest to the hearts of sovereigns."

"I hold the maxim no less applicable to public than to private affairs, that 'honesty is the best policy.'"

"Avoid gaming. This is a vice which is productive of every possible evil. It has been the ruin of many a worthy family, the loss of many a man's honor, and the cause of suicide. Few gain by this abominable practice, while thousands are injured."

The Faith of Abraham Lincoln, in His Own Words



I BELIEVE in God, the Almighty Ruler of nations, our great and good and merciful Maker, our Father in heaven, who notes the fall of a sparrow, and numbers the hairs of our heads.

I believe in his eternal truth and justice.

I recognize the sublime truth announced in the Holy Scriptures and proved by all history that those nations only are blest whose God is the Lord.

I believe that it is the duty of nations as well as of men to own their dependence upon the overruling power of God, and to invoke the influence of his Holy Spirit; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon.

I believe that it is meet and right to recognize and confess the presence of the Almighty Father equally in our triumphs and in those sorrows which we may justly fear are the punishment inflicted upon us for our presumptuous sins to the needful end of our reformation.

I believe that the Bible is the best gift which God has ever given to men. All the good from the Saviour of the world is communicated to us through this book.

I believe the will of God prevails. Without Him all human reliance is vain. Without the assistance of that Divine Being, I cannot succeed. With that assistance I cannot fail.

Being a humble instrument in the hands of our heavenly Father, I desire that all my words and acts may be according to His will; and that it may be so, I give thanks to the Almighty, and seek His aid.

I have a solemn oath registered in heaven to finish the work I am in, in full view of my responsibility to God, with malice toward none; with charity for all; with firmness in the right as God gives me to see the right. Commending those who love me to His care, as I hope in their prayers they will commend me I look through the help of God to a joyous meeting with many loved ones gone before.

—*William E. Barton in The Soul of Abraham Lincoln.*

suppose then that the whole teaching process will be one of cooperation. The teacher-pupil relationship is a cooperative relationship. Shall the teacher be a teacher *of* a class or a member *in* a class? What are the implication and consequences in either case? Shall the teacher assign the lesson or shall the lesson be discovered by the class with the teacher's help? What are the implications and consequences in either case here? Shall the teacher tell them what to do on Sunday or shall this be a matter of conjoint purposing? Shall the teacher tell them what to do with their collection or shall they have the privilege of deciding, on proper evidence of need. Shall the social service enterprises be teacher enterprises or genuine class enterprises? What is the difference in these cases whether the teacher is a teacher of a class or a teacher in a class?

THE BUSINESS of the teacher is to be an older and wiser member of the group and to help the pupils to cooperate with her in living a Christian life here and now as a class. Her place will be a place of leadership and that leadership will not exclude but stimulate leadership in the other members of the class. As a leader it is her business to discover the interests, the children's very own interests, which will lead into the kind of experiences the children need for their religious growth. This is not a simple or easy matter. *She must see to it that the class regards religious activity as the primary reason for its existence.* The main problem before the class at all times will be: How can we as a class live more effectively and devotedly in our relationship with God and man and what is it necessary for us to know and experience in order to do this? This primary purpose will guide us as to the process of its realization. The question of method resolves itself easily when we put the purpose of the class on an activity basis. *The primary requisite for effective religious education is freedom and cooperation in religious enterprising.*

ALL OF this involves class organization, business meetings, reports, investigations, at least in the older classes. There should be class records, class books which will contain class decisions and class plans and other items of concern to a class whose main purpose or business is religious functioning. Religious education is apprenticeship in religious living. It is a matter of practice first and foremost.

The Management of the School

WHAT DOES the ideal of a democracy of religious purposes and principles imply as to the organization and management of the religious school? First of all the school is the embodiment of a purpose. That purpose is the development of persons who love God and man and who are *determined to make that love effective.* This purpose will best be realized if the school gives group practice in the love of God and man. The school itself then becomes a cooperative project in religious achievement. The officers and teachers of the school together with the pupils become a society for the promotion of the Kingdom of God on earth. This means that there will be an organization of forces, a marshalling of methods, a representative division of

abor and authority, in other words, an organization n a democratic basis in which the pupils have a large hare. The pupils will be allowed to take charge of heir own affairs up to the limit of their own ability. Each class will be an organization of doers. They will ecide what is to be done with their gifts. They will ecide what is to be their policy as a class in relation to he other classes and the purpose of the school. The rinciple of class organization will be extended down o the primary and even to the beginners departments ecause of the fact that the reason for their existence s a class is the cooperative living of the good life. For his reason, the pupils themselves will conduct their wn meetings and make their own decisions. The eacher as a member of the class, representing the wider vorld, will give such help as is clearly seen to be needed ut she will not impose her will upon them and there hould be certain definite spheres in which their de- ision is final. Pupils who are officers in the school ouncil will be members of the official board of re- igious education of the church and sit in the superin- endent's cabinet along with the teachers and officers f the school.

IN A VERY real sense, the administration of the school and the supervision of the school is not apart rom, but one with the teaching and in the same funda- nental sense the teaching and the learning are not apart from each other but one with each other. The administration of the school as part of the teaching will be controlled by educational standards. *Pupils as well as teachers will have a part in the administration of the school.* Such a participation of all in the "good life" as an educational process will tend to produce a new generation which is able and willing to take responsibility for the carrying on of religious enter- prises and thus solve a need in the religious world which is notorious.

AND WHAT does this idea of a cooperative society in a religious life imply as to equipment? Are we to think of the pupils as coming to give, or to listen? Are we to think of them as coming to plan, or to be dictated to? In proportion as the pupils actively *participate* in the educative process, in that proportion will the process be efficacious. We need then equip- ment with which the pupil can work. The class session in such a school might be a joint enterprise on the de- velopment of standards for the conduct of the school for instance, or for the discovery of new truths or new methods of living the good life. Each pupil will wish to contribute his share. Are there library facilities in the school for the pupils containing books on missions, ethics, religion, biography, and encyclopedias, and are these where the class can work with them? Is there material for workmanship such as paper, pencils, paste, blackboard at hand for each class? Has the class a room in which it can work quietly, in which it can hold study sessions? Such equipment will help to make religious education effective. The church has for religious education one whole day each week. How much of that day is it using *effectively?* What more extensive use of it could be made in which there might be provision for a study period, a recitation period, and a period of children's worship?

The Church and School Relationship

RELIGIOUS EDUCATION is a function of the church and its most important function barring none. By the method of education it passes on to the new generation the light it has. Its main purpose, according to its own doctrines, is to save the world, and through the school of the church it passes on that purpose to the succeeding new generations. *The effectiveness of its life and its purpose will be measured in terms of changes that are taking place in the community,* that is, actual human changes, actual solutions of political, social, industrial, and personal problems in the light of the will of God interpreted by Jesus and the prophets as *human welfare.* All of this implies a religious education which will make the next generation more socially effective than this one is. More and more membership in the church must imply member- ship in the community. *More and more the will of God must imply human improvement. More and more re- ligion must imply the discovery of more true ways of living.* More and more must religion become a process of social reconstruction, a process of the development of what Aristotle called the "good life" and what Jesus called the *"life more abundant." "I have come that they might have life and have it more abundantly."*

THE CHURCH passes on from generation to gener- ation a life, the purpose of which must be more and more embodied in human society. Christianity differs from all other institutions in the radical nature of its social principle, a principle in which is included "Chris- tianity's limitless hope for each individual." The per- petuation and the increase of this life depends upon religious education. Religious education therefore is the primary business of the church. That the church is neglecting this most important business will be evident to anyone who will spend an evening answering these questions: Is the school in the church budget? What proportion of the church budget is apportioned to the actual support of the church school? What proportion of the building space was constructed for the purposes of education mainly? What proportion of the salaried officers' time, pastor and janitor and choir included, is given specifically to the church school? What active interest does the official board of the church take in religious education? What proportion of the space on the record and the dockets of church conventions is given to items concerning religious education? Needless to say, a thorough reconstruc- tion in the thinking of the church is necessary in regard to religious education. Two cents per Sunday per child must not continue to be the church's contri- bution to religious education. There are greater im- plications, however, than financial consideration. The democratic and functional viewpoint in religious edu- cation implies also a shared interest of the church in the school and more than that, *a shared life. The enterprises of the church must be the enterprises of the school and the work of the school must be the work of the church.* The church and the school are not separate. Fundamentally there is no question of relationship at all. The school *is* the church functioning educa- tionally. The church and the church school are one society of old and young in a common enterprise. The fact of childhood of itself means education. The fact

that there are old and young in the church implies religious education as one of the church's functions. Through this education however, there must be a sharing of life, a sharing of purpose, a sharing of play and work. *Fellowship in service is the very essence of the church's constitution and this fellowship should include the young.*

WHETHER THE church will or no, it *is* an educational institution. It educates by its influence, by its assumed and unspoken standards and purposes. Religious education and the reconstruction of the church therefore are not separable but, on the contrary, must go hand in hand. If the church educates formally for one thing and lives another the effect of its effort is nullified. Emerson says, "what you are speaks so loudly that I cannot hear what you say." How futile it is then for a church which, so far as the vast majority of its members is concerned, is a listening organization to try to produce through religious education a working organization and a functioning membership. *For effective religious education each church must become an organization of efficient and devoted workers in the Christian enterprise.* The church must reorganize on a *conduct basis* as well as on a truth basis. There must be creeds containing lists of duties. *For every assertion of "I believe" there must be an assertion of "I intend to do."* When creeds are made on the doing basis they will be short but sincere and effective. It is easy to say, I believe. It is hard to say I will do. It is easy to pray to God to help humanity. It is hard to reconstruct society. It is easy to worship. It is harder to serve. The social and suggestive effect of the church on religious education cannot be overestimated. *The most effective instrument for religious and moral education is a society of earnest "doers of the word"* in which children will grow up as an integral and cooperating part. Only in this way will religious education be to a high degree effective. The test of religious education as well as of the church is the test applied by Jesus. "By their fruits you shall know them." These then, are the implications of the democratic ideal of the Kingdom of God. This ideal here sincerely means changes all down the line—a new curriculum of experience, a new teaching by leadership, a new organization of class and school group life, a new church. *A clear vision of the aims of religious education and the nature of the process implied in them is the most important step in the social reconstruction* which it is the church's duty to bring about.

LINCOLN, THE BELOVED

PRINT the name ABRAHAM LINCOLN on the blackboard. Show that the first and last letters may stand for American Nation, the country within which he was born and died—the country which he loved and served. Insert these two words.

Then give a talk on the type of Christian conduct for which Lincoln stood. Treat each attribute in order, beginning with brotherhood and print each beside its initial letter.

Sum up with the thought of Lincoln as a Christian, the fact above all others which made him the kind of man he was.

A merican	L ove
B rotherhood	I dealism
R ighteousness	N obility
A nimation	C ourage
H onesty	O bedience
A mbition	L iberty
M ercy	N ation

Or emphasize one aspect of Lincoln's life—his courage in the face of unsurmountable obstacles. Cite illustrations from the story of his life. Give his answer to the secretary, who told him it was poor policy to read aloud a statement of his belief, that the government could not long endure half slave and half free. Lincoln said, "No matter about the *policy*. It is *true*, and the nation is entitled to it. The proposition has been true for six thousand years, and I will deliver it as it is written."

Stress especially Lincoln's constant reliance upon God as the source of his courage. Tell of his custom of spending the hour between four and five in the morning in Bible reading and prayer. From his Springfield farewell address, "I feel that I cannot succeed without Divine aid. On Almighty Being I place my reliance for support and I hope you, my friends, will all pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is certain."

Good Hymns: "Hail the Hero Workers"; "Allies of the Lord"; "God Save America"; "O Lord, Our God Thy Mighty Hand"; "Lord, While for All Mankind We Pray"; "America, My Fatherland"; "O Beautiful for Spacious Skies"; "America."—*Susan M. Andrews.*

THE EFFICIENT CHURCH SCHOOL OFFICER

By C. A. Hauser

THE TERM efficient may be overworked, but of the thing itself there s as yet no surplus on the Church school narket. Until that happens let us be vise enough to use the word. Tools, rganizations or human beings are effiient when the task they are set to do is roperly performed. In a brief article ike this it is impossible to do more than o lay down the general principles of fficiency that will apply to all the officers f the Church school regardless of their articular work or responsibility. The ollowing tests may serve as a measuring od for determining whether a particular Church school officer is efficient or not.

* * * * *

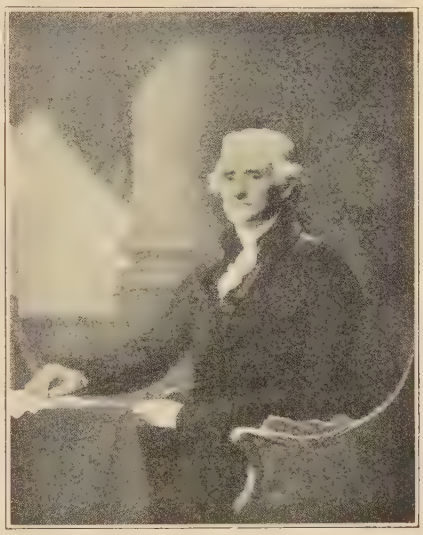
DOES HE know what is meant by Religious Education? Does he know hat religion is life and that religious ducation is a method whereby we seek o mold that life after the Christian attern? Does he know that the goal f religious education is the developnent of Christian character rather han merely the *knowledge* of religious ruth and practice. The Bible, doctrine, nissions, social service are all means o the end of unfolding the religious ife of the individual in the school, ot an end in themselves.

* * * * *

DOES HE know that a new era has dawned in religious education? The hange of phraseology from Sunday chool to Church school signifies that a adical change has come in our concepion of the task of the Church as over gainst yesterday. Efficiency is a relaive term. The efficiency of yesterday will not do for the enlarged task of the Church school of today. Every officer eeds the same high grade of spirituality hat was required yesterday, but he eeds in addition to consecration the nowledge of the task and how to meet t in terms of present day means and nethods.

We fear that only a relatively small roportion of Church school officers are wake to this new and enlarged job hat confronts them. During an experence of nine years with a Community Training School in one of our large ities, we could count on the fingers f one hand the superintendents who nrolled in the course intended for the raining of efficient Church school officers.

The following facts should convince he dullest mind that the Churchchool job of today is broader and igger than it was yesterday. The ertain knowledge that seventy out of very one hundred of the American outh under twenty-five years of age re not in the Church school. Our ntire social order is undergoing marked hanges and becoming exceedingly complex. New world problems, more perplexing than ever, are staring us in the face. The Church, home, school and industry each in turn, are presenting new problems that must be solved by every individual in the nation, young and old. To meet these new life-problems and many others of a similar character in a religious way there is required a new type of leadership. For such a task Sunday schools must be supplemented by week day schools of religion. The efficient Church school officer must keep pace with this enlarging task and the improved methods of performing it or he will soon find that his efficiency of yesterday will not fit today's large program. It is no exaggeration to say that the Sunday school machine of yesterday is to the present day task as the old turbine wheel is to the modern electric dynamo.



THOMAS JEFFERSON said, "This country will be saved, if saved at all, by the training of children to love the Saviour, and the Sunday schools will play a most important part in that training."

* * * * *

IS HE helping to secure an adequate trained leadership? Better Sunday schools and properly conducted week-day schools, schools that will actually do the religious educational task that our age requires, will be impossible unless there be put into effect a systematic plan for the training of the leadership needed. The passing from one or two department school into a carefully graded school, requires a specialized training such as was unknown in the Sunday school of yesterday. This leadership can be secured through teacher training classes in the local Church, in community training schools, at institutes, denominational and interdenominational conferences and at summer schools of religion. In addition there is a strong movement on foot in the Church colleges to put on courses of religious education looking to leadership in the local Church, especially for week-day schools. It is being felt more and more that week-day schools must move on the same high educational plane as the public school with a well trained leadership or not be organized at all.

* * * * *

DOES HE help provide the necessary financial budget? Church school work can no more be promoted on the financial budget of former days than a workman can live on the pay of ten years ago. It is so hard to learn that the Church dollar has decreased in purchase size just as much as the dollar in the pay envelope. All that needs to be said on this point is, that if the Roman Catholic Church can provide the millions of dollars for the religious education of their youth, the Protestant Church can do so equally as well. Nor are we Protestants less able to grasp the importance of doing so than the Roman Catholic Church.

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DOES HE make the most of the situation as he finds it? The writer is conscious of the fact that this article will be read by Church school officers at work not only in the Church located on the city boulevard, but also in the remote rural sections of our land, by officers active in the large Church and small Church alike. We do not ordinarily pull up the young sapling and plant in its place a fully matured tree. Instead we cultivate and prune and carefully attend it so that it may grow normally into a strong, sturdy healthy tree. The efficient officer will combine common sense with piety and study with practical effort. If he cannot have what he wants he will have what he can, always keeping his eye on the goal, never content with anything but the speediest progress possible in keeping with permanent results.

* * * * *

DOES HE practice cooperation? No school can succeed unless every officer cooperates to the fullest possible extent with the program of the schoo

as a whole. The efficient officer will seek to know the entire task of the school in a general way and his particular task better than any one in the school and then use that knowledge and skill to the fullest extent possible. As each cog must fit and operate smoothly in the machine if it is to do its best work so each officer must fit into the Sunday school program and play his part smoothly if he is to lay claim to efficiency in service. Every officer will remember that it is his task to help build a school of religion and that this task implies four things: (1) Provide the necessary educational equipment and material. (2) Train the leadership. (3) Supervise the educational work of pupils and teachers co-operatively. (4) Test the results of his work. To describe what this means would require a volume. Such books exist dealing with the organization and administration of the Church school. No efficient Church school officer will rest content until he has at least carefully read and studied one such text. The more he reads the better. If his work is his passion, he will read a book a month.

* * * * *

IS HE guided by efficiency principles? An efficient Church school officer will seek to apply the same high grade efficiency principles that prevail in a successful business or public school system. As a summary of everything we have said, we would list the twelve *Efficiency Principles* formulated by Emerson in his book on the same title.

1. Closely Defined Ideals
2. Common Sense
3. Competent Counsel
4. Discipline
5. The Fair Deal
6. Reliable Immediate and Adequate Records
7. Dispatching
8. Standards and Schedules
9. Standardized Conditions
10. Standardized Operations
11. Written Instructions
12. Efficiency Record

A CAREFUL examination of these principles will show that they are applicable to the Church school and practicable to a greater or lesser degree in the small as well as large school, country or city, and that they imply the closest possible co-operation on the part of every officer.

HOW ONE RURAL SCHOOL DOES IT

By Cecile Houghton Stury

FROM OUR teacher training course I have learned these facts: "Reverence is at the heart of order; order is dependent upon home training, the teacher's example, the character and conduct of the program presented, and upon the personality and will of the superintendent. Order is well-regulated activity; not repression, but interested expression. It is the superintendent's job to keep the machine well-oiled with love and prayer so that it runs and makes for power."

OUR SUNDAY SCHOOL at Hebron now follows the preaching service. We are a wide-awake rural community and we have things to talk about when we meet. Our problem has been to resume the worshipful atmosphere after the benediction. It is being solved, however, in this manner. We announce to the congregation that there will be a five-minute recess during which we are to be sociable. Following that the pianist plays while the school assembles. We find that much depends upon that instrumental music. The best results are obtained if the theme is worshipful. "Holy, Holy, Holy," "Take Time to be Holy," "Just As I Am, Young, Strong and Free," or any song that has in it the quiet spirit of worship may be used. The superintendent rises, or rather comes quietly into his place; then at the close of the music waits, if it is still necessary, for perfect silence. We then sing a worship song, or wait for silent prayer followed by sentence prayers or the Lord's Prayer. Personally, I prefer very short opening services and longer ones in closing.

THE TEACHERS, of course, are present, have the lessons ready for presentation, and march with their classes to the classrooms to the music, some good hymn, not a two-step.

During the session the superintendent should not be tied to one class but should be "in circulation." He should see that the classes are comfortable, that they are protected from interruptions that are unnecessary, that new pupils or late ones (if there are any), find their classes, and that each class is supplied with its teacher. He may quietly drop into a class for a short time without disturbing the program. He may take part for a few moments, relating a story, asking a question, or otherwise helping. This is the time when he may note problems with which the teachers are dealing, or how a change of seating may improve the school. These facts should be jotted down in his note book for attention at the earliest convenience. There will be matters to adjust at the Workers' Conference or talked over alone with pupil or teacher. A frank talk to a pupil or class or to the school on the subject of demeanor is sometimes beneficial.

We find it necessary to tap the big bell as a signal for closing, as some of the classes are over at the parsonage. Let the children form in line, with a chosen captain if you like, and wait before entering at the door of the assembly room for the piano.

We now leave the distribution of the papers until after the close of school. The classes march out in order and each pupil receives his paper at the door.

"BY THE blessing of God, I ascribe to Bible study the help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I had ever had before.

"Our civilization cannot survive materially unless it is redeemed spiritually."

"NO STUDY is more important than the study of the Bible and of the truths which it contains. The Sunday school lesson of today is the code of morals of tomorrow. Too much attention cannot be paid to the work which the Sunday school is doing."

—Woodrow Wilson.

THE OREGON PLAN FOR WEEK-DAY RELIGIOUS INSTRUCTION

By A. M. Locker

THE STATE of Oregon is exceedingly fortunate in having for the State uperintendent of Public Instruction an ducator who is deeply interested in eligious education. He recognizes the ct that "a good system of education ill not only develop the mental and the hysical man, but the spiritual as well."

The Oregon Council of Religious Edu-ation, through its Committee on Educa-on, was invited to prepare a course of ible study which should form a basis f moral and religious instruction for ne childhood and youth of the com-unity. The Committee on Education f the Oregon Council appointed a sub-ommittee, with A. F. Bittner, of Port-nd, as chairman, to outline a course f study for week-day religious schools. he committee outlined a course of fty-six Bible lessons for each of the first ine grades of the public school. Two essons are to be given each week for wenty-eight weeks, or seven months, eginning in October and ending in pril. The committee followed the out-ine in part of the closely graded lessons f the International Lesson Committee.

These lessons, together with instruc-ions for community leaders, are pub-shed in a sixteen page pamphlet by tate Superintendent Churchill, of Salem, regon. Anyone desiring further in-ormation regarding the plan or course f Bible study should write to The Oregon ouncil of Religious Education, Y. M. . A. Building, Portland, Oregon, or to tate Superintendent J. A. Churchill, alem, Oregon.

The following paragraphs are copied rom State Superintendent Churchill's amphlet on "Course of Study for Week-ay Religious School."

General Statement

TOO MANY people think of the end of education as being citizenship, arenthood, industrialism, or trade.

Education should be regarded as being he development of man in the full round-ess of character, in all beauty of body, f intellect, of heart, of will. The end of ducation must be character, based on ight habits of moral conduct.

A good system of education will not nly develop the mental and the physical an, but the spiritual as well. Without iving spiritual values along with the ental and physical, a system of educa-ion is materialistic, and will fail to dvance in civilization the people in it, nd prepare them for the highest form f self-government.

In America, church and state are eparated for all time. The Bible cannot e taught in the public schools, since e are a people of mixed faith, and the nterpretation of the Bible in the school, when not the interpretation in the home, might precipitate factional strife in the community, and weaken the teacher's influence with the child—the chief obligation of the school.

An adequate system of education must provide for training the religious nature of childhood, and the plan of the week-day religious school will give such training without doing violence to the faith of the home. To the end that finer moral and spiritual values may be secured by establishing in Oregon boys and girls those virtues that make for clean living and right thinking, the Department of Education, through this course of study, is making it possible for school districts to give religious instruction through their public schools.

Washington's Prayer

"ALMIGHTY God! We make our earnest prayer that Thou wilt keep the United States in Thy Holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large.

"And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion and without a humble imitation of whose example in these things we can never hope to be a happy nation.

"Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen."

Week-Day Religious School Defined

A WEEK-DAY religious school is one organized and financed by a church, or group of churches, which pupils, with their parents' permission, will attend on school time.

Minimum Requirements for a Week-Day Religious School

THE TEACHER must hold a certificate issued by the superintendent of public instruction in Oregon, authorizing the holder to teach in the week-day religious school. A board of seven examiners will pass upon the sufficiency of an applicant's preparation for the certificate, and recommend to the superintendent of public instruction for or against its issuance. The minimum preparation required is six years of school work beyond the eighth grade, an adequate knowledge of the subject matter, and a training for imparting religious instruction. Blanks upon which application for a certificate may be made will be mailed from the office of the superintendent of public instruction.

(2) The teacher must receive an adequate remuneration for her services, and the budget for the school must be prepared and satisfactorily underwritten.

(3) Since the children are attending the school on public school time, public school authorities must have full control over the pupils while going to, from, and attending the classes.

(4) The graded course of study, as herein outlined, must be followed. The outlines are the minimum amount of work required to be done, and the authorities of the week-day religious school may supplement with such instruction as they may desire to have given.

(5) The school must be properly lighted, heated, ventilated, and equipped for school work.

Organization of Work Under the Course of Study

A WEEK-DAY religious school should continue throughout seven months of the school year, giving the school authorities in a school district one month for organization at the beginning of the year, and one month in which to close up the work at the end of the year, uninterrupted by the week-day religious lessons. A week-day religious school may take the period once or twice each week, depending upon the school facilities.

The course of study by years has been divided into two parts, with twenty-eight lessons in each part. One of the parts may be used by each grade, or the material in both parts may be used in adjusting a once-a-week program. The aim in building the course was to furnish ample background for the character development of boys and girls, to avoid any emphasis on any doctrine or creed, to acquaint boys and girls with the main facts of the Bible, and to give them a knowledge of Bible characters, Bible stories, and Bible literature.

A Marion Lawrance Monthly Message

From the writings of the late beloved Sunday school leader

THE CHURCH is a unit, made up of various departments and agencies for the purpose of carrying out definite and specific lines of Christian work, and yet it should be a harmonious and effective whole. For example, the Church school, the missionary society, the men's club, the young people's organization, Boy Scouts, Camp fire Girls, etc., etc., while each representing a distinctive line of activity, should at the same time be regarded as an integral part of the Church itself, and its activities, so far as religious education is concerned, should be built into a unified program representing the entire Church. In this respect, it corresponds to a great university where the students are fitting for the various professions, industries, etc., and yet the programs for these various lines of activity are built into the general curriculum of the institution. The Church school is the Church engaged in one of its principal activities, that of religious instruction with the definite purpose of developing Christian character and an efficient leadership.

The same can be said, in varying though less degree, of all the other agencies of the Church. It is now recognized as never before that the programs of all these agencies and activities should be constituent parts of one comprehensive, unified program to which the entire Church is wholly committed. The unified program of religious education for every local Church is now regarded by leaders generally as the next forward step for the Church to take, and thousands of Churches have already taken that step and are beginning to reap its benefits.

Shall we not consider briefly what should constitute this unified program? In order to do this, it is necessary to name some, at least, of the various agencies of the Church which are committed, or should be committed, to a specific line of religious education, though we shall not endeavor to cover the entire field.

* * *

The Church Itself

THERE ARE a large number of members in almost every Church who are not connected with any specific department of the Church. They attend more or less regularly the preaching service Sunday morning and occasionally Sunday night. They are likewise found now and then at the social gatherings of the Church, but are rarely or never seen in the Church school, missionary society, men's club, young people's society, etc. What can be done for the Church as a Church, and especially for this large number referred to above? Several things may be mentioned.

First, there may be a systematic and continued campaign for the purpose of inducing every family, not now doing so, to subscribe for one of its denominational papers. This would be of immense value in any Church. At present, probably not one family in ten in the Church, as a whole, subscribes for its denominational paper. Other periodical literature may also be recommended. In addition to this, it will be found very helpful to secure the reading of specific books at specific times by specific groups. Nothing could be more valuable in any Church than to secure the reading of at least one good book a year by the rank and file of the Church members. Not all the members may be asked to read the same book. A number of copies of the books decided upon can be bought by the Church itself and circulated systematically among the members, a record being kept as to who reads them, and reports made from time to time. Nothing would go further in any Church toward the securing of an "enlightened pew" than to press the two features mentioned above.

Other Activities

THEN, THERE comes the Church school, with its various courses of lessons, including the Graded and Improved Uniform Series. Specific lessons have been prepared by the International Lesson Committee for every year from four to twenty, with various elective and special courses now prepared, or in course of preparation, for those above that age, including quite a number of special courses for the Seniors and the Adults, already in use. The program for the Church school should be so specific that every class would know exactly what lessons it is to study. In like manner, the text-book for the missionary society or societies, should be decided upon, also for the men's club, young people's society, and, indeed, all the agencies of the Church. These various features of reading and study should be framed up into one united program, suitably printed in permanent form and distributed, not once, but frequently, to the entire membership of the Church and congregation and all the agencies connected therewith. It may be well to mail them.

In this manner the religious education program of the Church is dignified as well as unified. Everybody knows his has a part in that program and just what that part is. The carrying of the program regularly on one page of the weekly Church calendar would give emphasis to the fact that the Church is taking seriously its task of religious education and would soon draw to its membership those who are willing to engage in a really worth-while program.

The unified program of religious education is now challenging the Church and many Churches are accepting this challenge. Those who do not do so will eventually find themselves out of step as the procession moves on.

—Marion Lawrance in "The Church School Blue-Print." 150 pp. Price $.50. The Standard Publishing Company, Cincinnati.

March Journal

Several articles on Week-day Church schools. Easter Pageants, Music, Pictures and special Easter observance suggestions. Evangelism of Youth. The Pastor His Own Director of Religious Education.

COMING!

April Journal

A dozen contributions on Vacation Church schools. Many articles on the Observance of Children's Week. Additional Easter materials. Many practical plans presented.

THE PROJECT PRINCIPLE IN RELIGIOUS EDUCATION

An Important New Book in Religious Education*

Reviewed by Herbert W. Gates

THE MOST recent term with which to conjure in educational circles is he term project."

This remark, with which Mr. Shaver egins his preface, is true in more ways han one. The trouble is that too many eople seem to think education some sort conjuring game, and it doesn't work hat way. The project, like many anoth- new principle or method, has been ized upon by many as a magical instru- ent with which to do strange tricks. nd, then, because the tricks deceive o one permanently, the method is iscredited as an impracticable and isionary scheme.

Mr. Shaver has made a splendid ontribution toward the clearing up f such misapprehensions. He has escribed the project principle in words hat are scientifically accurate without eing too abstruse, and he has illus- rated its application in terms of every- ay experience.

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AT THE very outset of his book, Mr. Shaver emphasizes a point of reat importance just now: that the roject is not a new thing. It is as old s human life and experience. The great- r part of what we most surely learn omes through projects. The little hild tries one after another as he be- omes acquainted with the world in hich he has to live. Every boy who as grown up on a farm knows what it s to work out the project of accomplish- ng the day's work in spite of broken tools or harness with the nearest source of supplies a half-day's journey distant.

Many a man looks back on those days, realizing that they held an interest the like of which he would be glad to regain. The satisfaction of achievement in the face of obstacles; of having worked the miracle of making something out of nothing, or next to nothing, gave a tang to life that one misses when things flow on too smoothly.

The educator has realized that there are too many boys and girls growing up without having this sort of thing to look back upon. To be sure, they are still learning by experience, but too much of it is the second-hand experience preserved in books, and which has never become transmuted into the experience of the pupil.

* * * * *

HERE IS the heart of our problem how to make our teaching a series of real problems to the learner. The writer recalls a class of boys of about seventeen to nineteen years of age. For years they had studied (?) lessons, splendid lessons, many of them, out of the greatest of libraries, with the net result that they were tired of the whole process. They had really learned almost nothing and, being very normal boys, they found it unprofitable.

The teacher had reached the stage, familiar to many, at which he had decided it to be time to retire in favor of someone who might be able to "interest the class." The class had reached the stage when its members were ready to quit.

Then another experiment was tried. The class were taken into counsel and given a chance to say what they would like to do. As a starter they were asked to spend a few sessions in discussing this question: "If you were running this school what changes would you make?" It was made clear to them that this was no empty formality, but that their counsel was honestly desired and that their recommendations would receive serious attention. Here was a real and a worth while problem and they approached it with interest. Some good recommendations resulted and proved a genuine help in improving the work of the school.

With such an introduction, the class was ready to consider the question of what they might study next. They decided to take the topic: "What is Success? What makes a Successful Life?" Each member agreed to be responsible for a given session of the class and to report on some man or woman as an example of success. The class then proceeded to discuss this report and to determine how far it justified its claim to represent true success.

It was not long before the members began to feel the need for trustworthy standards by which to measure success, and soon they were studying the experience of the race and particularly the teachings of Jesus with an entirely new definiteness and interest.

* * *

IN THE second part of Mr. Shaver's book, seventy-seven projects are described, from reports furnished by leaders

*THE PROJECT PRINCIPLE IN RELIGIOUS EDUCATION. By Erwin L. Shaver. University of Chicago Press $2.75.

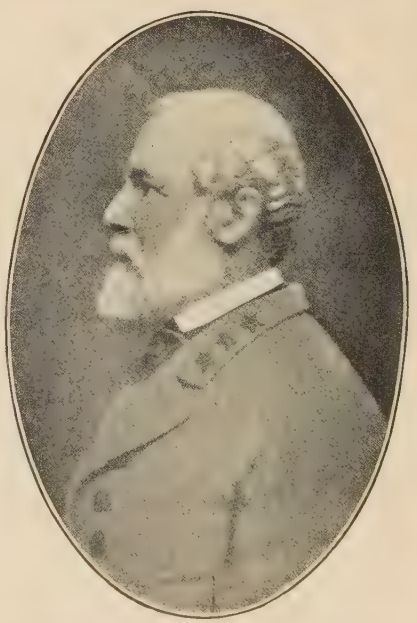
GENERAL LEE one time expressed himself as follows concerning the Bible:

"A Book in comparison with which all others in my eyes are of minor importance and which in all my perplexities and distresses has never failed to give me light and strength. It is a Book which supplies the place of all others and one that cannot be replaced by any other."

* * * *

AN EXCERPT from one of General Lee's orders to his army:

"Soldiers! We have sinned against Almighty God. We have forgotten His signal mercies and have cultivated a revengeful, haughty and boastful spirit—God is our only refuge and our strength. Let us humble ourselves before Him. Let us confess our many sins and beseech Him to give us a higher courage, a purer patriotism, a more determined will; that He will convert the hearts of our enemies; that He will hasten the time when war with its sorrows and sufferings shall cease, and that He shall give us a name and place among the nations of men."



in many different schools, large and small, city and country, and including varied types of activity for pupils of different grades from Beginners to Adult.

Another point emphasized in this book which will help to a clearer understanding of the subject is that the project is not so much a method, as a principle of approach. The leader who gets this point of view will not make the mistake of considering the project as a substitute for other methods of study or other kinds of activity. It is not a substitute, but a method of approach and treatment which actually gets the old familiar kinds of work done with interest and effectiveness. Again and again, we have seen teachers who have applied this principle watch in undisguised amazement while pupils, who had been almost totally without interest, did work of a quality and quantity that had seemed incredible to expect. This result is particularly discernible in the matter of home work, which has long been the last word in unsolved problems. Any one who reads the reports of projects given in the second part of this volume will find frequent illustrations of this point.

* * *

MR. SHAVER'S suggestions with reference to discovering projects for Christian education and as to the manner of carrying these through to conclusive results are of great importance. A teacher, not long since, remarked that she did not see how you could have project work in a class that was so totally without interest, that nothing would elicit the faintest response. That is probably so, but there are not many classes of which this is true. "Nothing" is a strong word and Mr. Shaver helps the teacher to discover unexpected trails to the desired objective. It is not essential, in order to start a real project, that the entire initiative shall come from the class. It is essential that whatever is suggested shall be accepted as presenting a real problem that is worth solving.

The greatest problem presented by this point of view in education is that of the curriculum. How can we shape a course of study that shall be comprehensive and typical. That is, how can we lead the pupil to face a series of real situations in the meeting of which he shall acquire the attitudes and skills that are essential to well rounded Christian character? In his chapter on "The Project Principle and the Curriculum," Mr. Shaver has faced this question with skill and common sense. The problem of the curriculum will not be solved until we arrive at a somewhat different idea of what constitutes an adequate course of training. So long as we persist in regarding it as a certain specified body of subject-matter which the pupil must know about, we lack the clue. The reconstruction needed must be thorough going and the point of emphasis must be not subject matter as an end, but experience, with subject matter as the means through which the desired experience is achieved.

ONE OF THE bugaboos at present is the fear that if the pupil is allowed too much liberty he will wander aimlessly about and omit many of the things that he needs to know. The danger is there, but it is to be avoided, not by repressing initiative, but by resourceful guidance in working out problems. More than one leader who has gotten into the heart of this problem has been delighted to find that the instincts of the pupil are more trustworthy than had been supposed and that the real study of one problem leads naturally to another.

One illustration used by the author is confirmed by frequent experience. In missionary education it has been presupposed that the pupil must study a certain number of facts about various missionary organizations in order that he may know the missionary work of his Church. But when the purpose becomes that of creating the spirit and attitude of missionary service it is often found that this results even more surely from the whole-hearted participation in a single project than from much study about many things.

* * *

THE PROJECT Principle in Religious Education is a real contribution to the literature on this subject and should prove a great help as we work together toward a more effective courses of training for those who are to be the leaders of the Church in years to come. It ought to be in the reference library of every school and be used as a text for study in leadership training.

The Young People of Your Church

Do you want them *trained to help* in solving your problems—in putting on that pageant? in teaching that class of children? in leading that banquet? in providing a leader for that county organization? in directing that evening of games? in organizing that class or department?

Do they need *enrichment of life,* and *broadening of outlook*?

Do you see emerging, through them, the *leadership* that is going to carry forward the enterprise of religious education *in the future*?

Then arrange to send them next summer to the

International Older Boys' and Girls' Camp Conferences

Operated by the International Council of Religious Education, representing thirty-five denominations and fifty-six states and provinces. Send to the office at 1516 Mallers Bldg., Chicago, for complete information or write to your own state or denominational headquarters.

For the West

At the beautiful mountain site, Geneva Glen, Colorado

Boys' Camp Conference—June 30-July 13

Girls' Camp Conference—July 28-Aug. 10

For the Middle West

On historic and appealing Lake Geneva, Conference Point, Wisconsin

Girls' Camp Conference, Aug. 11-24

Boys' Camp Conference—Aug. 25-Sept. 7

For the East

Amid fascinating lakes and mountains, Lake Winnipesaukee, N. H.

Boys' Camp Conference—June 30-July 13

Girls' Camp Conference—July 14-27

JUNIOR WORSHIP PROGRAMS

FOR FEBRUARY

By Nan F. Weeks

First Sunday: God's Love for Us

Prelude (Instrumental) "He Shall Lead His Flock." Handel (Messiah)

Doxology

Devotional Service

Response

Supt. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God. (1 John 3:1)

Dept. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life. (John 3:16)

Supt. God is love. (1 John 4:8)

All. We love, because he first loved us. (1 John 4:19)

Hymn. "Love Divine."

Prayer Verse.

How strong and sweet my Father's care,
That round about me like the air,
Is with me always, everywhere,
He cares for me.
O keep me ever in thy love.
Dear Father, watching from above
And let me still thy mercy prove,
And care for me.

Offering Service

Response

Supt. What shall I render unto Jehovah
For all his benefits toward me? (Psalm 116:12)

Dept. Freely ye have received, freely give. (Matt. 10:8)

Collecting of Offering

Prayer

Father we thank Thee for Thy love,
And for Thy gifts so great and free;
Accept our offering, and may
It tell Thee of our love for Thee.
Help us to give to Thee each day
Obedience and love and praise.
Make us unselfish, kind and true,
And more like Christ in all our ways;
—*Margaret Holden.*

Hymn. "The King of Love My Shepherd Is."

Fellowship Service

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.

Announcements

Recognition of God's World-family.

1. Missionary Story.
2. Hymn "We've a Story to Tell to to the Nations."

Call to Study

Supt. Open thou mine eyes that I may behold
Wondrous things out of Thy law. (Psalm 119:18)

Dept. (Singing softly)
Silently now I wait for Thee,
Ready my God Thy will to see,
Open mine eyes, illumine me.
Spirit divine.

Lesson Study

Closing Hymn "God Is Love, His Mercy Brightens."

Prayer Heavenly Father we thank Thee for Thy love, and for the many gifts which Thou dost send to us, to tell us of Thy love. We thank Thee for the gifts of home and friends and health and food, and for all Thy many blessings which come to us each day. Forgive us that we so often forget Thy goodness and grieve Thee by our complaints and our disobedience. Help us as we go from here to our homes, that we may love Thee more, and that we may show our love for Thee, by trying to please Thee in all that we do and say and think. We ask it in Jesus' name. Amen.

Second Sunday, Our Love for God

Prelude (Instrumental) "Mercy" Gottschalk.

Call to Worship

Supt. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. (Mark 12:30)

Hymn "Holy, Holy, Holy."

Fellowship Service

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.

Announcements

Recognition of God's family.

Supt. Jesus said, "If ye love me ye will keep my commandments. (John 14:15)

Dept. Jesus said, "Go ye into all the world and preach the gospel to the whole creation." (Mark 16:15)

Prayer (That all may learn of God's love)

Hymn "My Jesus, I Love Thee."

Offering Service

Supt. What kind of giver is pleasing to God?

Dept. God loveth a cheerful giver. (2 Cor. 9:7)

Collecting of Offering

Prayer

Response "All Things Come of Thee, O Lord."

Story *

Hymn "Saviour Teach Me Day by Day."

Bible Drill (References to be found and read by Juniors)

What does 1 John 4:8 tell us about God?
How much did Jesus say we should love God? (Matt. 22:37)
Why should we love God? (1 John 4:19)
How did God show his love for us? (John 3:16)
How can we show Jesus that we love him? (John 14:15)
What new commandment did Jesus give us? (John 15:12)
How may we let others know that we love Jesus? (John 13:35)
How much did Jesus say we should love others? (Matt. 22:39)

Devotional Service

Scripture 1 John 5:1-4.

Hymn "Saviour Thy Dying Love."

Prayer (Followed by response sung softly).

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of Thee,
Heaven and earth are praising Thee.
O Lord, most high!" Amen.
(Chorus of "Day Is Dying in the West."

Lesson Study

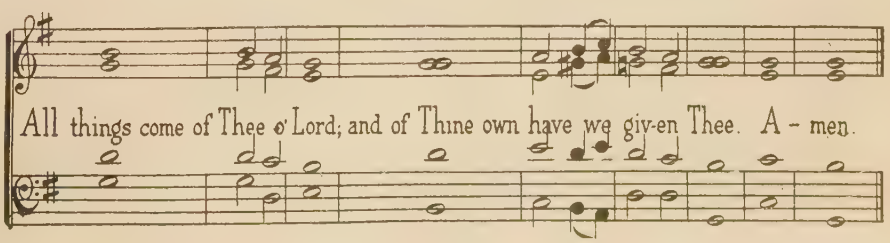
Closing Hymn "More Love to Thee, O Christ."

Prayer

Third Sunday: Our Love for Others

Prelude (Instrumental) "Consolation," Mendelssohn.

*"Where Love Is, There God Is," by Tolstoi. (May be found in *Ethics for Children*, by E. L. Cabot.)



*Copyrighted by Nan F. Weeks.

Call to Worship

Supt. It is a good thing to give thanks unto Jehovah,
And to sing praises unto Thy name, O Most High.
(Psalm 92:1)

Praise Hymn "O Worship the King."

Fellowship Service

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.

Notices.

Recognition of Our World-Brothers and Sisters.

Salute to Christian Flag.

I pledge allegiance to my flag, the Christian flag, and to the Saviour for whose kingdom it stands, —one brotherhood, uniting all mankind in service and in love. I salute thee.

Hymn "Fling Out the Banner," or "Onward, Christian Soldiers."

Story**

Prayer Our Father in heaven, we thank Thee for Thy love, and for all thy goodness to us. We thank Thee for our friends, and we ask Thy blessing on all whom we love. We pray that Thou wilt bless also all those whom we do not know. Bless the strangers who have come here from other lands to seek for work and a home among us. Forgive us if we have been unkind or thoughtless toward these lonely strangers, and help us to be always kind and friendly toward them, remembering that they are Thy children.

Bless, we pray Thee, the people of heathen lands who have never heard of Thy love for them. Make us more eager to help them, and more willing to give our money and our gifts that they may learn about Jesus. Help us to love our neighbors in all lands, as dearly as we love ourselves. We ask it in Jesus' name. Amen.

Offering Service

Response

Supt. From whom do all our blessings come?

Dept. Every good gift and every perfect gift is from above, coming down from the Father. (James 1:17.)

Supt. What was the Father's best gift to us?

Dept. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3:16.)

Supt. In what spirit shall we give to him who has given so much to us?

Dept. Freely ye received, freely give. (Matt. 10:8.)

Supt. How can we give to God who owns everything?

Dept. Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. (Matt. 25:40.)

Collecting of Offering

Offering Prayer

"We bring our gifts, dear Lord, to Thee,
And pray that they may useful be,
In helping others learn the way
To love and serve Thee every day."
Amen.

Devotional Service

Hymn "O Master Let Me Walk With Thee."

Scripture Luke 10:25-37. (Alternate passage 1, John 4:7-11)

Poem

For others' sake to longer wear
The garment old, that they more bare
May feel the warmth of the robe you give,
And have a braver heart to live,
Herein indeed, is love.

"A MAN who is educated in mind but not in morals is a menace to society."—*Theodore Roosevelt.*

Solo "Somebody Did a Golden Deed."

Prayer

"Lord help us live from day to day,
In such a self-forgetful way,
That even when we kneel to pray,
Our prayer shall be for others."

Call to Study

Supt. Teach me, O Jehovah, the way of Thy statutes,
And I shall keep it unto the end.
—Psalm 119:33.

Lesson Study

Hymn "Love Thyself Last."

Mizpah Benediction (Genesis 31:49)

Fourth Sunday, Love for Our Country

Prelude (Instrumental) "God of Our Fathers, Whose Almighty Hand," (Hymnal for American Youth—No. 245).

Hymn "God of Our Fathers, Whose Almighty Hand." (Alternate Hymn "O God of Bethel.")

Loyalty Service

Salute to Our Country's Flag.

I pledge allegiance to my flag, and to the Republic (Empire) for which it stands. One nation, indivisible with liberty and justice for all. I salute thee.

Hymn 'My Country 'Tis of Thee." ("God Save the King.")

Prayer

Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land—
The land we love the most.

O guard our shores from every foe,
With peace our borders bless;
With prosperous times our cities crown
Our fields with plenteousness.

Unite us in the sacred love
Of knowledge, truth and Thee;
And let our hills and valleys shout
The songs of liberty.

Lord of the nations, thus to Thee
Our country we commend
Be Thou her refuge and her trust,
Her everlasting friend. Amen.
—*John Wreyford*

Fellowship Service

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.

Announcements.

Recognition of World-Brotherhood.

Hymn "Ye Christian Heralds."

Prayer (For missionaries and those among whom they work.)

Offering Service

Response

Supt. What is meant by tithing or systematic giving?

Dept. Upon the first day of the week, let each one of you lay by him in store as he may prosper. (1 Cor. 16:2)

Supt. What promise did Jacob, the first tither, make to God?

Dept. Of all that Thou shalt give me, I will surely give a tenth unto Thee.—Gen. 28:22.

Collecting of Offering

Prayer Song (Tune "Boylston.")

We give Thee but Thine own,
What e'er the gift may be,
All that we have is Thine alone,
A trust, O Lord, from Thee. Amen.

Devotional Service

Response

Supt. Righteousness exalteth a nation,
But sin is a reproach to any people. (Prov. 14:34)

Dept. Blessed is the nation whose God is Jehovah,
The people whom he hath chosen for His own inheritance. (Psalm 33:12)

Supt. Yea, happy is the people whose God is Jehovah. (Psalm 144:15b.)

Dept. Salute to the Christian Flag. (See program for Third Sunday.)

Hymn "Loyalty to Christ." (One stanza.)

Prayer We thank Thee, O God, for this fair land of ours. Help us to be true and noble citizens, doing our part to make our land Christian. Amen.

Hymn "God Bless Our Native Land."

Lesson Study

Hymn "America the Beautiful." ("May God Preserve Thee, Canada.")

Benediction Numbers 6:24-26.

***Next Door Neighbors*, by Margaret T. Applegarth. *Junior Mission Stories*, by Margaret T. Applegrath.
(Thirtieth Story. "Wanted! New Eyes.")

CHARACTER BUILDING IN A DEMOCRACY

The Textbook of a Militant Cause*

Reviewed by E. Morris Fergusson

VITAL Christianity, and with it ivilization, is to be passed over to next generation, it must be through agency of the religious school. Be- North America can have its adequate ply of such schools, the men and nen in our Churches must learn how is the need, how tangible and rtening is the response when real ools start teaching real religion, and vast must be the Church's efforts ore such schools can be.

Once the reformer's call was to the day school teachers to do better work. w it is to the laymen in the Churches establish functioning schools of re- on. There must be a crusade for gious education, to awaken the urch from its fatal complacency l set it to work on effective lines. e laymen need a primer of the cause. e preachers need a textbook of the mpaign. Dean Athearn's new book, *aracter Building in a Democracy*, rs itself for the first of these services. w far is it available for either or both? Presented last March at Columbus, io, as the second course of lectures on Washington Gladden Foundation, se six strong chapters come to the nking layman well introduced. In m the great, free, forward-moving rit of Doctor Gladden speaks again. e style is plain and untechnical. ustrative charts and graphs are fre- ent, and they tell their story well. ference footnotes are few. With its ndensed massing of facts, reasons, ticisms and conclusions, the book is e for a busy man to pick up and ster. A message to laymen it is, and mistake.

* * * * *

HE FIRST lecture discusses the spiritual illiteracy of North America, expensive and ominous consequences, d the steps by which it can be suc- ssfully fought. Next is described e evolution of modern Church school e from the Sunday schools of long ago. w religious education is now organized d supervised, and how it should be, is plained in Chaper III. In Chapter IV ike study and comparison is made of acher training. Chapter V shows the ce of evangelism in religious education d challenges the materialistic philos- hy back of some present day educa- nal programs. The last chapter outlines e adjustment of scope and function tween the public schools and the urch schools of tomorrow, and fore- shadows the ethical efficiency that the two systems, working together, will achieve.

It is not possible to commend the treatment as being "safe and sane." Living issues, past and present, are not dodged or glossed over. Responsibilities are laid at the doors where the author holds they belong. He illustrates his point that "the teaching of religion to children has had a minor place in the program of Protestant religious bodies" by telling how, at the Edinburgh Conference of 1910, after ten days of general missionary discussion, Doctor H. M. Hamill, spokesman for the spiritual needs of the world's childhood, was allowed seven minutes for his plea; while ten years later, at the culminating Atlantic City Conference of the Interchurch World Movement, the other departments of that enterprise were given nearly two days to tell their story, the Survey of Religious Education had to fight for an allowance of thirty minutes, and this, without notice, was cut to fifteen.

* * * * *

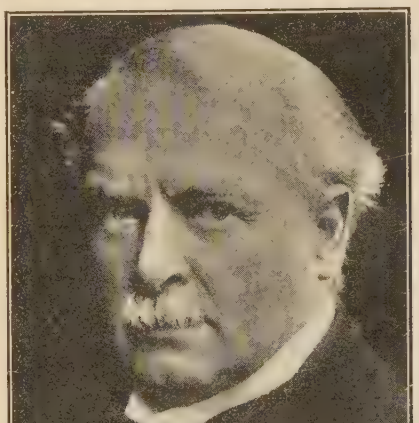
EQUALLY frank is the attack on current systems of Church school supervision. The eloquent graph on page 79, with its complex load of overhead bodies, all carried ultimately, to some extent, on the backs of the children whose offerings support the local Sunday school, challenges as to every such overhead body the validity of its relationship, the value of its service, and the need for its continuance. The friends of these agencies will hardly view this challenge with unconcern.

"Program-pitchers" is Dean Athearn's name for state, county, city and township superintendents of general and divisional Church school work. Their function, he says, is to receive from international and denominational authorities their educational programs and pass them down to the local Sunday school. The incidental values of this system he does not deny, nor the extent of its influence upon Sunday school progress in the past generation. But he claims that it tends to the standardizing of a uniform and easily promoted product, and so to the lowering of the type of agents employed in the service; while, owing to the failure of its voluntary representatives to function, it cannot and does not deliver its content to the schools. The International Sunday School Association system, he says, broke down at this point under the load of the modern educational program; and, because he does not believe in the method, he looks for no better results now that it is also backed by the denominational boards.

* * * * *

TO MANY the book's liveliest passage will be where the author (pages 47-51), himself an active participant, outlines, as he sees it, the inside story of the steps preceding the Association's "merger" with the denominational Sunday school boards. The sharp differences of viewpoint that for a time made open conflict seem inevitable were, as he says, happily resolved through the wisdom and fairness of the conferees who drafted the merger plan and the faith of those who have since accepted it.

Speakers no less than workers will appreciate the clean-cut specifications by which the book's criticisms are sustained. There has been so much general declamation about the educational needs of our country that the plain, well-attested, quotably grouped facts of Chapter I and other showings will be peculiarly welcome. And unpalatable as some of the deductions may be to advocates of the customary and the institutional, they are so generally corroborated, both by field experience and exact research, that the opponent who will not beg the question, shift the issue or "abuse the plaintiff's witnesses," has not much left to say.



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"THE WOUNDS of the world are bleeding, and they never can be healed by any material things. The only remedy is that brotherhood and healing which emanates from the gospel of Christ." —*Lloyd George.*

*Character Building in a Democracy. By Walter tt Athearn. The Washington Gladden Lectures 1924. Pp. 163. The Macmillan Company, New rk.

AS AN educational interpreter of Sunday school history the book renders a signal service. It is not without its minor slips in detail; but these trifles are offset by such an observation as that (page 47) "the International Sunday School Association was built upon the assumption that the Sunday school was a layman's movement which could be carried on successfully by voluntary workers. The association was simply these voluntary lay workers organized for mutual aid in their common tasks." During the years following 1890, says Dean Athearn, this laymen's leadership began to be challenged on the one hand by the professional educators and on the other by the officially appointed denominational Sunday school leaders; the first opposition finding expression in 1903 as the Religious Education Association, the second in 1910 as the Sunday school Council of Evangelical Denominations. The dramatic forces back of recent Sunday school history have never been more briefly or more accurately defined. Brilliant also, and comforting to those who doubt, is his forecast (page 95) of coming harmony between divided field forces, through their common acceptance of professional ideals.

* * * * *

FOLLOWING each exhibit of present breakdown and folly, there is given a brief but definite proposal for an adequate constructive advance. *"The Church must sooner or later establish its teaching order,* just as it has established its preaching order." (Italics in part the reviewer's.) If events confirm it, this pregnant sentence, taken in connection with the whole stimulating chapter on teaching, may some day be recalled as the prophetic starting-point of a new era. The analysis of evangelism as an educational enterprise, in the fifth chapter, offers to all who can distinguish between ends and means a program that is both corrective and constructive in a high degree.

Religious education is a vapid sentiment until its adherents make of it a militant cause. It calls for service, sacrifice, and struggle. It needs philosophers and research workers; and what these have contributed is here briefly but competently told. But the cause also needs armed crusaders, determined to find and rout the enemy, that the forces of construction may proceed with their hindered tasks. This book will aid both leaders and followers to find their places in the ranks of the great campaign.

PATHS OF GOLD

By Mary Sherburne Warren

WHY, MY FRIENDS, I don't *choose* my teachers; God leads me to them." The forty superintendents in the conference gasped. "But how else can I account for certain experiences?" their leader demanded. "It is His work in which I am engaged. Why shouldn't He direct my steps?

"I HAVE to smile when I think of the strange paths I have sometimes trod," he continued when pressed for illustrations. "One morning the path led through my own back yard and into the kitchen of the Lonely-Woman-Next-Door. I was a little afraid of the Lonely-Woman and her imposing house, but my wife was out of vanilla and company was coming. I was making my errand known when in danced a neighbor's child, eager to display a completed workbook. 'Oh, Sunday school is *so* nice,' she enthused. 'I just love my teacher. I never get tired of loving her.' I cannot describe the fleeting expression I caught on the Lonely Woman's face but it gave me a vision of what a never-wearying love would mean to her. Never before had I thought of her as a teacher for our Sunday school, though she possessed all the teacher attributes except friendliness—which might be cultivated. I was absolutely convinced she would not care to teach but I could not drive her from my mind, try as I would. Finally, to satisfy my insistent conscience, I offered her a class which she austerely refused. I was neither surprised nor troubled at her decision; I had done my duty and was satisfied. Two days later the Lonely Woman sent for me, accepted the class, and asked a set of intelligent questions about junior work that nearly floored me. She became the finest, friendliest teacher I ever had in that school.

"FRIENDS, I believe God arranged that particular chain of incidents that morning. Why shouldn't I believe it? Oh, I know it is a humbling experience to feel that I did not discover that splendid teacher all by myself, but I have had many, many humbling experiences of this nature. And I thank God for them all. When I moved to this city I was prevailed upon to accept the superintendency of a small school where, to a stranger, the dearth of teachers was staggering. A Sunday school convention was in session at the time but I had less than an hour to devote to it. As I hurried from my office to the Church late in the afternoon I almost prayed that I might find on the platform a big, red-blooded man who had met and solved real problems like my own. The speaker proved to be a pleasant little woman who looked as if she was being borne through life on a bed of roses. She was saying that childhood was the hope of the world, as we very well knew; she enlarged upon that thought and finally, after what seemed to me an interminable period of time, wound up with a recital of the joys that had been hers because she had taught little children. She even averred that every sorrow that she had been called upon to bear had been lightened because of her work with God's little ones. The flowery address was over at last—and I felt that my precious time had been wasted. Then suddenly I became conscious of the breathless hush that enveloped the audience—a silence that was followed by prolonged applause.

"IT WAS the hour of dismissal. As from necessity I wended my way slowly down the aisle I heard comments here and there. Said one: 'I intended to give up my junior boys when my husband died, and devote myself to my sorrow but if she can carry on I can—and will!' And another: 'Oh, I'm so glad I left my work and came this afternoon. I'm only a teacher in a poor mission school but those children deserve the best I can give them. If she can look happy I can—her trouble has been greater than mine.' As I reached the steps a strong-faced man turned to his companion with, 'I have received a vision this afternoon. I have sought for teachers because we needed *them* in our school; now I shall look for some who need *us*—who need a work that will bring joy and comfort into their lives. I must call upon three prospective teachers while that glowing message is fresh in my mind.' Friends, I lost an hour of sleep that night thinking of the glowing message that had not glowed for me. The next morning I turned first to the convention reports in the paper and read the message once, twice, three times! That night I went straight to the home of a cousin who was still grieving for the son she had lost in the great war and convinced her that to lighten her sorrow she must fill her life with service and the love that service generates. And so I secured my first teacher in the school of which I am still superintendent.

"Friends, I see you are eager to tell me of paths through which you have been led. With what a wealth of golden experiences we superintendents are blessed!"

ALWAYS CHANGING YET EVER THE SAME

By P. R. Hayward

IFE—this that each of us lives from birth till death—is a flowing stream. ike the river into which the ancient hilosopher could not put his stick at wo successive moments and say that was the same river, life is ever changing. t flows steadily and evenly for a time, nd then its speed increases until in dolescence there are parts of it that ap and foam and rush on. It steadies n maturity and widens into placidity t old age. And yet, somewhere it is lways torrential and some other where t is calm.

Always, however, the stream of the iver is water. So it is with life—under- eath all its turmoil and change there s an inner unity that often we do not ee. In infancy and age, and all the way etween, there may be jealousy or good- ill, anger or forbearance, passion or ower, fear or hope, excitable instability r poise, self-seeking or self-forgetting, dolent emptiness of mind or creative nergy, and all the other outreaches of uman nature. These are the waters of he river that are always the same. Here hey may hurry; there they may be re- arded; yonder they may be deep or hallow because the channel is deep or hallow; now they narrow; and then hey widen. But the stream remains ater always.

N religious education we have special- ists and general-ists—and we need hem both. The tendency of the man vho specializes is to see the differences n human nature that make his depart- nent or his age-group stand out from the est, and the tendency of the general vorker is to see the common elements hat run through all ages of human life. And this is a wise tendency, for someone nust create character-building activities hat recognize the distinctive elements, vhile someone must keep account of the ommon ones. Each must see his task nd his field intensely, and yet each is ncomplete without the other.

THE worker with young people has a unique and wonderful opportunity. Those who are in his care come to him ust out of the doors of childhood, wistful, hildish, immature, and they pass out f his immediate care, full-grown, mature, nen and women fully conscious of and ompletely competent for *life*. To have share in shaping the vital, insurgent, nd constructive processes that go on in hose twelve years, is enough to make ne change the words of the devout stronomer and say, "O God, I am shar- ng Thy creative purpose with Thee." uch a servant of life sees, and feels s if they were still his own, the impulses, utlooks, attitudes, hopes, dreams, and urposes that make youth such a beau- tiful and potential period in life. He finds in these the starting point for his plans and policies. He is immersed, as it were, in the aroma and the atmos- phere of adolescence in order that he may serve it for the highest ends.

"THE SCRIPTURES are well called Holy Scriptures; and that, although assailed by camp, by battery, and by mines, they are nevertheless a house builded upon a rock, and that rock impregnable; that the weapon of offense, which shall impair their efficiency for aiding in the redemption of mankind, has not yet been forged."—*William E. Gladstone.*

AND yet, our workers with youth are conscious also of other factors. For one thing, they realize that when boys and girls come to them they have already had twelve years of strenuous, strategic, and educative living. The home, the school, the church, have already written many vital and permanent things upon what we sometimes call "plastic clay." What we, in adolescence, can do with that clay is seriously affected by what has already been done to it. Everything, therefore, that concerns the religious education of children concerns workers with youth, and they will be anxious to see to it that there is an educational unity running through the church's program for childhood and that for youth itself.

AGAIN, they are conscious of the fact that just as adolescent life appears out of the doorway of childhood, so it disappears through the entrance to adulthood, and that beyond that entrance more than half the lifetime of the individual will be spent. In that time of adult life the work of the world will be done; home and family will be established, if such there are to be; the individual will make his or her con- tribution to the welfare or the ill-doing of the race; and best of all, let us hope, the process of education in the meaning of life and of the universe will ever go on. The worker with youth has these years before his mind and seeks to see to it that the individual goes on through that doorway equipped, both in habit and in outlook, for competent, happy, and complete living in an adult world. This again means a unity to the educational process running through all of life.

ONCE more, there is another world, other than those of childhood and of adulthood, which our workers with young people keep before them as they fashion in adolescence the stuff of which life itself is made. It is the world outside the church and the Sunday school. They center their program, of course, in the church, but they also seek to relate it to all, and not simply a part, of life. They recognize the tremendous blow with which the public school, the home, the work place, and the recreation center hit youth. Religion may become regulative of all other interests in life, but it cannot so regulate life if it is presented merely as an optional frill after the individual has been fairly well equipped without it. It must be made a part of character by being made a part of the experience that produces character! And so character will be finely and firmly built as we are able to unify the confusing impacts that are made from all directions upon youth, and to take the lead in this process of unifying is the task of the one agency that can speak in the name of religion —the church. So again, we see the need of unity in the educational process that deals with adolescent life.

THE worker with young people stands at a strategic cross-road in human experience. He welcomes youth out of childhood, lives with it for twelve creative years as it seeks to adjust itself to the complicated world about it, and then waves it onward, enriched, reenforced, and empowered, to the world where the bulk of experience is to be. And then he turns again to the oncoming ones who are to continue his task, the ever-flowing stream of life that in vital ways is always different and yet in equally vital respects, always the same.

WILLIAM TYNDALE—A DRAMATIZATION

By Elizabeth Miller Lobingier

CHARACTERS:

William Tyndale, translator of the New Testament and martyr.
John Frith, his friend.
Sir John Walsh, knight of Gloucestershire, England.
Lady Walsh.
A Bishop.
A Priest of Gloucestershire.
A Servant.
Peter Quentel, a printer of Cologne.
Three printers, Peter Quentel's employes.
Cochlaeus, sometimes called John Dobenek, an enemy of the Reformation.
Sir Humphrey Munmouth, wealthy merchant of London.
Packyngton, another London merchant.
A priest of London.
Bishop Tunstall of London.
Henry Phillips, agent of King Henry VIII and of English ecclesiastics.
Citizens of London.
The prison keeper.
His daughter.
Two prison guards.

ACT I

Place: At the home of Sir John Walsh, Little Sodbury, Gloucestershire, England.

Time: 1521.

Tyndale and his young friend, John Frith, are seated in a room in the home of Sir John Walsh.

Frith: What would I not give to have been there! What a scene that must have been! There were princes, and knights, and dukes, and delegates of the Pope, and the Emperor himself,—all gathered at Worms!

Tyndale: Aye, and this man, Martin Luther, they say, looked into their faces and told them that Popes have erred, and councils have erred, and that he would not submit unless they could prove by the Scripture itself that he was wrong!

Frith: That is the very thought that thou often gavest to me at Cambridge: the Scriptures are of greater importance than any Pope. (He stands in his enthusiasm.)

Tyndale (rising also, and speaking with feeling): So they be! But how can the common people know the Bible, if they have it not to read in their own language?

Frith: Ah, there lies thy task, Tyndale!

Tyndale: Thou art right. It is my solemn resolve to translate the Bible into the English tongue, so that every cottage in England may own a printed copy.

Frith (clasping Tyndale's hand): But I must take leave. Always it is an inspiration to be with thee, Tyndale.

Tyndale: Would that I could keep thee here with me, Frith! I am lonely. Sir John's clerical guests think me a wolf in sheep's clothing.

Frith (laughingly): So thou wantest another wolf, dost thou? (Both laugh. Frith walks to the door.) Farewell, Tyndale!

Tyndale: Farewell, my friend. (Frith leaves the room. Tyndale seats himself, and gazes thoughtfully into the fire. Enter Lady Walsh followed by Sir John Walsh. Tyndale rises and bows.)

Sir John: So thou hast had another visit from thy young friend, Frith?

Tyndale: Aye, Sir John, he hath been here.

Lady Walsh: Were the Bishop not coming, I should have asked your friend to dine with us. But his youthful and free prattle is not always to the Bishop's liking.

Tyndale: In truth, Lady Walsh, it is not to the Bishop's liking, for the Bishop cannot answer his questions.

Lady Walsh: Oh, Master Tyndale, I pray thee guard thy tongue well tonight, that we have no unpleasant argument while the Bishop and the Priest are here. Of late thine own utterances have somewhat disturbed the Bishop.

Sir John (looking keenly at Tyndale): Sometimes I wonder if *thou* art a heretic, Master Tyndale. (A servant opens the door and ushers in the Bishop and a Priest. All bow and greet one another.)

Lady Walsh: We are honored once again, my lord, to have thee dine with us And also do we welcome thee, good Father. (All take seats.)

Sir John: What news dost thou bring from London, my lord?

Bishop: Ah, news enough! The church in London, as everywhere, is still stirred concerning this heretic, Luther, and his effrontery at the Diet of Worms.

Sir John: What thinkest thou the church will do with him, my lord?

Bishop: I know not what the church will do, but methinks he should burn at the stake.

Priest: And all others of like mind, who question the Holy Father.

Tyndale (who has been restraining himself with difficulty): What! Burn him at the stake for loyalty to the Scriptures!

Bishop (wrathfully): Not loyalty to the Scriptures, but disloyalty to the Pope!

Tyndale: Is the Pope even greater than the Scriptures? Nay, my lord, the Scriptures reveal the way of life, and should be read by everyone.

Priest: Pooh! Pooh! The common people read the Scriptures? That must never be!

Tyndale: Yea, Father, the common people! Hast thou read the words of Erasmus, "I wish that even the weakest woman should read the Gospels—should read the epistles of Paul"?

Priest: Thou speakest of Erasmus; but thou speakest not of the pope.

Lady Walsh: Oh, Master Tyndale, cease this arguing, I pray thee.

Tyndale (ignoring her remark): Then heed neither Erasmus nor the Pope; I speak for the Scriptures, the laws of God.

Bishop (heatedly): We had better be without God's laws than the Pope's.

Tyndale: I defy the Pope and all his laws! If God spare my life, ere many years, I will cause a boy that driveth a plough shall know more of the Scripture than thou dost!

Sir John: Thou must remember, Tyndale, that thou art but a tutor. Thou shouldst not dare—

Bishop (interrupting): Insolence! Didst ever hear such insolence? Dost thou a mere tutor in this household, dare to say a ploughboy shall know more Scripture than I, a Bishop? Thou art mad! And dost thou defy the Pope? Thou too art a heretic! (Turning to Sir John) Thou shouldst not house a heretic, Sir John. (To the Priest) We will not tarry. We will not listen to such heresy and blasphemy! (He strides toward the door, the priest following.)

Lady Walsh (walking quickly toward them): My lord, my lord, my heart is in turmoil! What must I say! I beg that you remain!

Elizabeth Miller Lobingier, the author of "William Tyndale, — a Dramatization," was formerly supervisor of art in the University of Chicago Elementary School. She was at the same time directing a group of children in a local church, and it was her work with this group which influenced her to advocate the use of dramatization of biblical subjects for child expression.

Her first book *The Dramatization of Bible Stories* is well known to church workers in this field.

She is now located in Oberlin, Ohio, where she has continued her work in dramatization, publishing a second volume, *Dramatization in the Church School*, a teachers' training book for those interested in principles of dramatization. Her rich experience on the practical side of the presentation of biblical plays accounts for the successful dramatic qualities of "William Tyndale."

Bishop: I will not stay with this noxious fellow in our midst!

Sir John: Master Tyndale doth not derstand these matters!

Tyndale: There is another who doth t understand, else why should he treat from argument?

Lady Walsh: Oh, I do urge you both tarry and to dine with us, according our plan. Our dinner even now awaits.

Bishop: I thank thee Lady Walsh, d good Sir John, but I prefer to resign quire Walsh's good cheer, rather than have the sour sauce of Master Tyndale's company. (The Bishop and riest leave. Lady Walsh and Sir John are in silence at Tyndale who stands zing into the fire.)

Sir John: A pretty scene!

Lady Walsh: I did not think the shop would withdraw in such high dgeon. (After a pause, she turns to yndale and speaks slowly.) I cannot d it in my heart entirely to upbraid ee, Master Tyndale.

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ACT II

Place: Cologne. In the Print-shop Peter Quentel
Time: 1525

Three printers are talking together. ne is seated on a high stool

First printer: This will not be to the king of the King of England.

Second printer: But what can Henry III do about it? He knoweth not that ree thousand copies are soon to be leased; and they will be broadcast ver all England before his Majesty n forbid. (All laugh. During the receding speech Cochlaeus enters unoticed. He stands listening to the conersation.)

Third printer (boastfully): Let the nglish King and Cardinal be willing not, all England shall in a short space time become Lutheran!

Cochlaeus (walking toward the printers, nd changing his attitude of eager stener to that of a sympathetic inquirer): h, my friends, this is good news that reets me. Did I understand aright at all England will become Lutheran, nd that King Henry and Cardinal Volsey will know nought until it is done? a! How can that be? Let me be a rty to this plot, that I may aid in the od work. You may trust me, for I m Tyndale's friend.

Second printer: Art thou a Lutheran, deed? We will tell thee then. Hear is: now within a short time we shall e ready to ship into England three housand copies of Tyndale's translation the New Testament. (Cochlaeus ares at them, speechless.)

Third printer: And among all the y people in England, soon there will e copies of the Scriptures so plainly id before their eyes, that in their mother ngue they may see the process, order, nd meaning of the text.

Cochlaeus (aside): So, it is Tyndale at is here, and at his heresy again! To the printers) And how may I give d to Tyndale? Tell me more. Who is financing him in this great undertaking? (Enter John Frith, unobserved.)

First printer: Tyndale hath aid enough in money, man! Dost thou not know the wealthy London merchants, Sir Humphrey Munmouth Packyngton, and others, who are his friends? They defray expenses. And they will also care for the secret distribution of these three thousand copies.

In view of the significant fact that the year 1925 is the four hundredth anniversary of the Tyndale translation of the New Testament, the JOURNAL offered to its readers in January the splendid biographical article by Doctor Edgar J. Goodspeed. This month Mrs. Lobingier presents through the JOURNAL this very interesting dramatization. Older young people and adults will find in this dramatic portrayal of the incidents in Tyndale's life an unusual opportunity to impress upon this generation the priceless heritage so dearly purchased. A Sunday devoted to Tyndale would afford pastors a morning sermon theme and for the evening hour a most profitable time in the use of this drama.

Second printer: What a revolution in all England this will cause! It will not sit well with the Romish prelates!

Cochlaeus: Ah, so it will not,—if there be no hitch to thy plans. (Frith walks toward the group.)

Frith: Back to your work, and hold your tongues! Already have they wagged too hard. (As the printers hurry away, he turns to Cochlaeus.) And what is thy business here, I pray?

Cochlaeus: Thou shouldst not be hard upon the men. We are friends. I have come to have some little printing done, and I wish to see the master-printer, Peter Quentel. I am rejoiced at the great work being printed here. May I ask if thou art William Tyndale who hath the brains to translate the Scriptures from the Greek into the English?

Frith: Nay, I am not Tyndale. I am John Frith, Tyndale's friend and amanuensis. And who art thou?

Cochlaeus: My name is John Dobenek, and you may depend upon my friendship and silence concerning what I see and hear in this shop. Where will I find Peter Quentel?

Frith: In yonder room. (Cochlaeus bows and leaves. Frith walks up and down in meditation.) I like not the looks of this fellow. I am perplexed as to what those foolish printers told him. Ah, Tyndale comes. (Enter Tyndale with an open letter in his hand.)

Tyndale: I have been searching for thee, Frith. A letter hath but now arrived from our good friends, Lady and Sir John Walsh.

Frith: What news?

Tyndale: I will read. (He reads) "We express our deep gratification over your translation of Erasmus' *Enchiridion.* And that thou hast made the dedication of this noble work to ourselves is gracious on thy part. After the careful attention which we have given to this work, we do both feel great assurance in the rightness of your resolve to do the translating of the Scriptures from the original tongues into English; and we would express to you our hearty interest and sympathy in this undertaking. . . ."

Frith: That soundeth not like Sir John! He hath had a conversion to his "heretic's" teaching.

Tyndale: Aye, we may now call Sir John and his Lady "heretics." But, hear more in this letter:

". . . Reports of your forthcoming translation of the New Testament are being quietly scattered over England. We laugh to hear the fury of the clergy! Of course thou knowest that the King and Cardinal Wolsey take every possible step to prevent this publication, and their agents are in search of thee. Send the books with the utmost secrecy. Sir Humphrey Munmouth will receive them, and thy friends will attend to the distribution." And he is right. This must be secret. We are undone if the news of this present printing should reach the ear of King or Cardinal before the shipment arriveth.

Frith: When thou didst enter but now, I was about to tell thee of a happening which I like not.

Tyndale: What happening?

Frith: I came upon three of the printers talking with a stranger, and I overheard them discussing the printing of the three thousand copies, and the sending of them in secret to England. They boasted of the revolution that this translation would bring about.

Tyndale: Who was this man? Didst. thou secure his name?

Frith: He gave his name as one John Dobenek.

Tyndale (with concern): Dobenek! Oh, can he be the same as Cochlaeus? If so, we are undone! We are indeed undone! Cochlaeus has been in search of me these many days, and—(Enter Peter Quentel, excitedly.)

Quentel: Oh, my good sirs, I am in great distress! What shall I do! What shall I do?

Tyndale (quietly): Why thy distress, Quentel?

Quentel: It is sad news I bring. A calamity hath befallen me. And it is because I have undertaken the printing of this heretical book.

Frith: What meanest thou?

Tyndale: Be calm, and say what thou hast to tell.

Quentel: The man who but now was here, Cochlaeus by name, hath threatened me with an injunction unless I stop immediately the printing of thy translation, sir. Then would I have to close down my shop. My business would be ruined!

Tyndale: Ah, he was Cochlaeus; now I understand. This is misfortune indeed!

Frith: Alas, and on the eve of success!

Tyndale: But we dare not waste time. We must leave at once. (To Quentel) Fear not for thy business. We shall depart immediately. But we must take with us *every printed sheet.* Hasten and have thy men collect all the unbound pages for us; and we leave thee at once. (Quentel hurries out.)

Frith (sadly): Whither now, my friend?

Tyndale: We will flee to Worms. That is a safe place for our cause. I have friends there, and God helping me, *I will finish this printing yet!*

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ACT III

Place: Street scene, Cheapside, London

Time: 1526

In the middle of Cheapside, the usual place for burning seditious books, is a pile of books. Several people come by at intervals during the entire scene, and cast books upon the pile. In the background a priest stands guard. Sir John Walsh walks toward the pile and stands looking at it. Munmouth and Packyngton enter from the other side and come toward him.

Munmouth and Packyngton: Good day, my lord.

Sir John: Good day to you, good friends. (Pointing to pile of books) And so it has come to this! Tyndale's translation to be burned!

Munmouth: Be not so sad about it, my lord! The people have read these books; the truth that is in them is spreading over the entire kingdom; *and more are being printed*!

Packyngton: Aye! It is the Bishop of London that should worry! The more he doth attempt to recall and destroy these books, the more widely are they read.

Sir John: Thou art right. The truth will live. The Romish prelates may well tremble, for as Tyndale himself hath often said, "a thousand books had they rather to be put forth against their abominable doings and doctrine, than the Scripture should come to light."

Munmouth: Thou shouldst have heard Bishop Tunstall preach at St. Paul's Cross on yesterday. He attacked the translation as ignorant, dishonest, and heretical. He declared that he found three thousand errors in it. And truly my heart lamented to hear a great man preaching against it; for I, and yea, not only I but likewise did many others think there were no errors.

Sir John: And this burning is at the Bishop's command?

Packyngton: Yea, but also by the order of the King of England and the Lord Cardinal.

Munmouth (laughingly): And forget not thyself, Packyngton. Thou knowest that thou hast caused much of this burning

Packyngton: The truth of that I deny not. (He smiles)

Sir John: What, Packyngton? What hadst thou to do with burning Tyndale's books?

Packyngton: The laugh is at the Bishop's cost. He hath been of great assistance to Tyndale. Tyndale wrote me, begging for more money. I therefore told the Bishop that if his lordship pleased, I would endeavor to purchase all the copies of the translation that remained unsold. To this the Bishop eagerly consented. I then secured a large number of the books, for which I charged the Bishop a good round sum. And so the Bishop had the books, I had the thanks, and Tyndale had the money. (All laugh loudly.) And here are the books being burned on this pile; —but the money causeth many thousands more to be printed, *and* is also Tyndale's only support.

"HOWEVER we may differ on other matters, we all agree—Protestant, Catholic and Jew alike—that Sunday school education is absolutely necessary to secure moral uplift and religious spirit."—*William H. Taft.*

Sir John (laughing again): So, it is the Bishop of London doth pay for Tyndale's translation!

Munmouth: See, Bishop Tunstall cometh now, to count his books. Can that be Henry Phillips with him? We must away; they will not want to see us.

Sir John: I will remain to meet them, and extract what information I may for Tyndale. (Munmouth and Packyngton hurry off. Enter from the other side Bishop Tunstall and Henry Phillips. The Priest on guard joins them. They meet Sir John Walsh as he is about to turn from the pile of books.)

Bishop Tunstall: Well met, Sir John! So thou art viewing with satisfaction also this goodly pile of books.

Sir John (dryly): I am viewing the pile, my lord.

Bishop Tunstall: A few more fires like unto this, and no more of these pernicious books remain. And if Tyndale did but know it, he too may find his way to the flames!

Sir John: Think you to destroy so great a work as this with flames? I tell thee, nay! No more than thou couldst destroy the spirit of Tyndale, wert thou to throw him into the flames with his books. (All turn toward Sir John with exclamations of amazement.)

Bishop Tunstall: What! Thou too among the heretics! Thou too a helper of this vile son of Satan! This blasphemer against the Pope and the Holy Church! The curses of Heaven be upon Tyndale and all of his ilk!

Sir John (quietly): I be no prophet, my lord, but I surmise that thou shalt see the day when the *Church* shall say, "The blessings of Heaven upon Tyndale, and upon the Bible which he hath given to the people." (He bows and withdraws.)

Phillips: My lord, here have we cause for alarm! How often do we find those whom we had thought our very friends among the heretics!

Priest: Thou art right, Phillips. Standing on guard beside this pile, often do I hear the words of men disloyal to the Pope. These names have I noted down, and these will I give to thee, if thou dost so desire.

Bishop Tunstall: I do so desire! We must multiply our energies; we must secure every one of these vile books, and feed them to the flames.

Phillips: Likewise must we lay hold upon the source of all this trouble,—William Tyndale.

Bishop Tunstall: Yea, Cochlaeus keepeth us well informed as to his whereabouts and every move. We will not rest until we have him safe behind the bars! Aye, our efforts shall no whit abate until by strangling or by flame we do consign him to the Hell which he deserves!

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ACT IV

Place: The prison at Vilvorde, near Brussels

Time: October 6, 1536

Tyndale is sitting alone in his cell, with his writing on a small stand before him. He writes a few words, then speaks slowly, as if in meditation.

Tyndale: It is with exceeding difficulty that I continue to write on this,—my last day. My thoughts will wander from my work! And yet—this should not be so; for I am leaving much undone. Would that I could have been spared long enough to complete the translation of the Old Testament! From Genesis to First Chronicles completed,—but little more! Mayhap God willeth that another take up the task where I now leave off. Ah, Frith, if thou wert still on earth, thou wouldst do it! Thou didst not fear hardship!—But, my New Testament! (his face lights up) That is finished! There, my work is done! My vow hath been kept. (He pauses, then takes up his pen once more, and tries to write. Suddenly he puts it down, rises, and speaks as he paces slowly up and down the cell, his hands behind his back.) These thoughts! Why must they crowd in upon me? . . . Have I suffered? . . . (Sits down. Gazes straight ahead, with face slightly upturned) . . . An exile from my country these thirteen years! Hunted like a dog from place to place! . . .

ping my work in lonely attic rooms, d away from the gaze of men. . . . verty, exile, bitter absence from my ends. . . Hunger, and thirst, d cold, great dangers, and other hard d sharp fightings,—and then at last, ese prison walls! (He sinks his head his hands for a moment.) . . . nd Phillips,—Henry Phillips, my coun- yman, and—I thought—my friend. ving in the same house with me, en- apping me by a deep laid plot, betray- g me, and causing me to be thrust in re! . . . (with bitterness) And , the will of the King, and the Car- nal, and the Bishops *seems* to have iumphed! (He rises. Speaks with eling.) *But it has not triumphed!* The ew Testament hath gone out to my eople of England, and they do read it their own tongue. (Sits down. Pauses. ooks around the room, and continues speak slowly.)

Almost seventeen months in this ll. How long and lonely the months efore I had my books, and my work do! And how cold those first wintry ays! But the Governor showed kind- ss in granting my request, and in nding me from my goods my Hebrew ible, and my Hebrew grammar, and y dictionary; and too, he did send my armer cap, and warmer coat, and oth to patch my leggings. . . . nd he was good to let me have my mp as well; for through those first onths here it was wearisome to sit alone in the dark through every night. . . . (Rests his head in his hands.)

John Frith—my friend! . . . Would that I could clasp thy hand now! . . . I am in great loneliness. But,—I shall be with thee ere this day is over! Three years ago, and they sent thee through the fires of martyrdom to thy reward; . . . and now they do send me! . . .

My hour is almost struck! These hands will write no more. Yet my work will go on! Through the years it cannot die! The people of my land now have the sacred Scriptures; they may read them for themselves. And God's truths which they find will be a light unto their lives! . . . (Enter the keeper and his daughter. She seems nervous and shows signs of weeping.)

Keeper: Master Tyndale, we have come but for a moment, ere thy final summons calls thee hence, to look upon thy face once more. Thou hast brought the truth into my life and to my daughter here, and unto all my family as well. Thou hast also been a benediction to all within these prison walls.

Tyndale: Thou hast been a most kind keeper unto me, and thy daughter's ministries have eased my lot. I thank thee both in all sincerity.

Keeper: Ah, Master Tyndale, no harder task has ever come upon me than to be compelled to keep thee within this wretched cell!

Tyndale: Think not of it. I have continued my work.

Daughter: Oh, Master Tyndale, how can I say farewell to thee! . . . To none other do I owe so much as unto thee. Oh, Master Tyndale—(She falls upon her knees before Tyndale, sobbing. She kisses his hand. He places his hand on her head, blessing her, then raises her. She rushes out of the cell, sobbing aloud. The keeper and Tyndale clasp hands, and look into each other's eyes.)

Tyndale: Farewell, my good friend! God's blessing be upon thee and upon thy household! (The keeper bows his head, overcome by grief, turns and quickly leaves. Enter two prison guards. Tyndale drops upon his knees in silent prayer. The guards stand with heads bowed, and their caps in their hands. Tyndale rises after an instant, and drops into his chair.)

First Guard: Oh, Master, thy time has come! They await thee!

Tyndale (rising slowly): You have shown kindness unto me. (He then makes a gesture of farewell to his manuscript, walks quickly to the table, rearranges some sheets, lovingly and longingly touches his pens and papers. Turning abruptly he walks to the door. There he turns once more toward the room, and with eyes gazing upward as if in prayer, speaks earnestly.) Oh, Lord, open the King of England's eyes!

RIGHT USE OF THE CHURCH GYMNASIUM

By Ellis H. Rece

RECENTLY, a pastor who was show- ing a visitor his new Church school uilding was heard to remark that his nly regret was that he was unable to et enough money to build a gymnasium. e was proud of his building, and justly . It was unusually complete and well ranged. The Y. M. C. A. building ross the street and a school building few blocks away both had gymnasiums. onsidering this and the fact that his roblem is the usual one of untrained achers and leaders he is, perhaps, rtunate in being unable to afford a gym."

N THE hands of a consecrated and trained leader the gymnasium can e a power for good in the lives of boys nd girls. With unskilled leaders, or ith the leader who has no conception the aims of religious education, the hurch gymnasium can only duplicate, an inferior way, the work of the school mnasium. The Church gymnasium an asset only when it is primarily nd strictly a Church institution, when s very atmosphere heralds to the casual bserver, the fact that it is a *Church* mnasium.

THE IMPORTANCE of physical care and training is being stressed in all educational fields. Supervised play in the school and on the public playground, emphasis on hygienic habits, care as to light, heat, ventilation, furniture and such things in the school building, and countless other things show the great importance placed on physical welfare by our present day educators. This stress on the physical is good and should be supported by Church people and, when possible, by the Church as an organization. However, the Church is not primarily an organization for the promotion of physical welfare. This work can be more efficiently done by state organizations.

THE CHURCH'S prime duty to its children is the care for their spiritual growth into an effective realization of their responsibilities as children of God and brothers of man. The use of any equipment or method which does not contribute to this growth is wasted energy and expense and may even weaken the effectiveness of the other work of the Church.

IN AN OCCASIONAL Church we find the gymnasium work so correlated to the other work of the Church school as to be an integral part of the program of Christian education. Here we find younger children playing mass games and the older boys and girls playing team games. These games are supervised by the Sunday school teachers or someone else with a knowledge of the spiritual age and development of the children as well as of their physical ages and needs. The spirit of fair play and unselfishness is taught as the Christlike way of dealing with one's fellows. Rules are followed, not because the referee enforces them but because they are understood to be necessary and because it is the "Jesus way" to be strict in their observance. It is hardly necessary to enumerate the good results of this kind of gymnasium work. Self control, obedience to law, unselfishness, and a spirit of tolerance are among the most important of them. These results, motivated by love of Christ and experienced by the children in what is to them a real life situation, are of supreme value in the program of Christian education. A group of boys in athletic togs, standing in a circle with their arms on each other's shoulders and praying for strength to play a clean game and control their tempers, are receiving much more spiritual good than a group in their "Sunday best" reading a beautiful but complicated prayer.

HOWEVER, we too often find that the Church with a gymnasium has a liability instead of an asset. There are many wrong ways to use a Church gymnasium. Perhaps the two most general ones are found in the gymnasium which in spirit and use is entirely separated from the Church and its educational program, and the one which causes the Sunday school classes to be changed into small athletic clubs. In the former, play hour groups, gymnasium classes and athletic teams are not based on any Church school groups. The members may not be members of the school. There is no loyalty to the Church. There is no opportunity for the teacher to correlate class room instruction and play life. At best, this gymnasium can only duplicate the public school gymnasium's work and teach morals and ethics without the Christian motive. The latter type of work is still worse. The Sunday session of the class is given over to a discussion of past and future games. The idea of Christian instruction is almost entirely lost in the flood of athletic enthusiasm. The gymnasium becomes an absolute hindrance to the Church's program.

THE CONCLUSION which must come from such observations as these is that, while the gymnasium may be of great value in the hands of a careful and wise leader, it tends to become a drawback and a disintegrating influence if its use is not correlated in the educational program. The great danger is that the teacher will magnify the method above the aim, that the means will subordinate the end. And it may be added that the wise leader can achieve almost as good results with no equipment other than a vacant lot, the woods, or a public playground, as with a gymnasium.

THE STATE and its institutions must be depended on to give us a citizenship well equipped physically and mentally. True, these institutions must be helped by Churches and Church people. They have been in the past and must be in the future. However, the Churches, as such, have the duty of training the citizenship of the Kingdom of God and giving children an appreciation of the privileges and responsibilities of that citizenship. And so small is the personnel of the Church that we can not waste time in duplicating the work of the state.

FEBRUARY WITH CHURCH SCHOOL CHILDREN

By Frances Willard Woodall

ONE JUNIOR Department had an interesting time studying about the life of Lincoln. The pupils were requested to bring in all the facts they could find about Abraham Lincoln's life, the teachers being careful to suggest places where they might find such facts. The result was much valuable and unusual material. The third year boys and girls, together with some of the teachers, met to assemble the material and to decide what should be used.

It was finally decided to write a short dialogue giving the life of Lincoln, using the facts which had been brought in. This was written up in the language of the pupils, and the pupils and teachers chose the cast. Because it was a simple dialogue, and was in their own language, many rehearsals were not needed.

To supplement this work, the first year pupils made posters with pictures of Lincoln's life, the log cabin in which he was born, the books he owned as a boy, etc. The second year Juniors wrote accounts of Lincoln's life, bringing out the stories of his kindness to animals, his honesty, and his desire to help. They also learned the Gettysburg address, and other famous quotations from this great hero.

On the Sunday nearest Lincoln's birthday, the program was presented. The posters were placed around the room, and there were pictures of Lincoln, and flags. Patriotic songs were sung, the stories of Lincoln's life were read, the Gettysburg address was given, as well as the other quotations, and then came the short dialogue which the pupils worked out. The program closed with a story of *The Perfect Tribute*, told so that the pupils would understand it.

* * *

THE PRIMARY children were quite excited. A party! A George-and-Martha Washington party! That really sounded interesting, especially when the teacher told about it. Each child was to come dressed as George or Martha Washington! Of course, they were all present. And they did look so quaint in their old-fashioned costumes, which they had borrowed from other people, or which their mothers had made for them out of colored cheesecloth.

The room was decorated with cherries and flags and pictures. At first the children played some of the quaint games which their ancestors had played. The teachers had a supply of these ready.

However, these were too quiet, after a while. Strings with candy cherries attached to them were hanging from a mantlepiece, or some other convenient place, and the children, with their hands behind their backs, tried to get the cherries. The old familiar game of pinning the tail on the donkey was changed to pinning the hatchet on the cherry tree, much to the amusement of the children. "Marching to Jerusalem" was changed to "Crossing the Delaware." Other well-known and dearly loved games were easily changed to fit the spirit of the occasion.

Then came the refreshments! The girls were seated, and the boys, with all the gallantry of their ancestors, served the "ladies." Of course, there were candied cherries, chocolate hatchets, little cakes with chocolate icing with the words George Washington or Martha Washington written on the icing with white icing, and cherry ice!

* * *

THE SUNDAY of George Washington's birthday, the Primary children were busy with their special program. It was very interesting to see the pictures they had drawn, and to hear them tell the incidents in the life of the father of their country. Their stories were supplemented with songs, and with stories by the teachers. One little girl dressed as Betsy Ross, held a flag in her hands and told the story of how the first flag was made. One of the boys was Paul Revere, who told how he rode that night to warn the people. Another little boy

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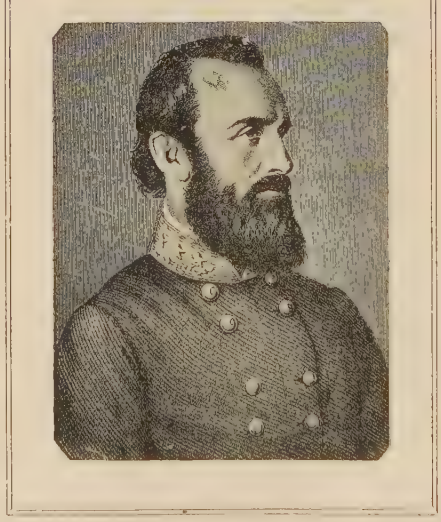


UPON the request of a colporteur that he might work in General Stonewall Jackson's camp, the General said:

"You are more than welcome to my camp and I shall be delighted to do what I can to promote your work. I am more anxious than I can tell that my men shall be good soldiers of the Cross as well as good soldiers of their country."

For the Summer of 1925

Former students and friends of the INTERNATIONAL COUNCIL SUMMER SCHOOLS will be interested to know that the season of 1925 promises to be unusually successful. This is assured for two reasons. In the first place, those who are looking forward to going are already sending in requests for full information regarding courses, faculty, costs, et cetrea. About forty per cent. of the students of one of last year's schools have already sent in their advance registrations. In the second place, next summer's curriculum and faculty have been selected with a view to making an appeal especially to those who will expect to do serious work of real educational value. The curriculum is broad enough in its scope to attract and meet the needs of every type of worker in religious education. The faculty that is being selected has never been duplicated in the International Leadership Schools. Each is uniquely qualified both by training and experience to teach skillfully his or her particular subject.

Preliminary publicity material is already being prepared for use in bringing the opportunities and worth of these schools to the attention of those who desire more adequate equipment for service in the church's educational system. The next issue of the INTERNATIONAL JOURNAL will carry full announcement of the faculty and curriculum.

Decide which of the schools you would like to attend and write for full particulars to your state council or the International Council of Religious Education. The dates and places are as follows:

Geneva Glen, Colorado, July 13-25

Lake Geneva, Wisconsin, July 27-August 8

Lake Winnipesaukee, New Hampshire, August 17-29

dressed in ragged clothes, his feet wrapped in burlap, told how the soldiers braved that cold winter at Valley Forge.

The program was closed with a story which was told by one of the teachers.

* * *

THE BEGINNERS were very busy! So busy that they scarcely had time to play! You see, it was getting close to Valentine's Day, and they had a lot to do. They had so many valentines to make for people. Besides their mothers and fathers and sisters and brothers, there were some people whom they just *knew* wouldn't receive a valentine! That would be terrible, not to receive a valentine of any kind! So the Beginners were busy. On Sunday, and through the week they made valentines. Then, on the Sunday before Valentine's day they brought them all to the Church school. What a lot there were!

Of course, teacher had told them just why people sent valentines, and each child had been anxious to do his very best. The mothers, especially, were invited to the service. The room was decorated everywhere with valentines, large and small. The pupils, during the course of their worship period, marched around the room, giving the valentines to their mothers. Of course, it was all a surprise (or was supposed to be), and the mothers were quite delighted.

Then teacher gathered the children around her and told them the loveliest story about helping other people, and especially about the One who was always helping others when He lived on earth. That afternoon teachers and pupils took their valentines to several people who had not been able to come to the morning service, people who were sick, or too old to go out, and also to little children in the hospital.

But the very nicest part of all, perhaps, was the fact that the Beginners made valentines for all the little babies on the Cradle Roll. Each Cradle Roller received a valentine for his very own, and how he did crow and laugh over it!

* * *

FEBRUARY with Church school children! What a wealth of material there is in this month! What an opportunity the teachers and superintendents have to impress upon their pupils' hearts and minds the lives of the two great men who belong to the ages, and to all the world. To the juniors there is perhaps not such another hero-worshipping month. With the primaries the teachers can instill the love of their country, the desire to "pledge allegiance to their flag, and to the republic (or empire), for which it stands." To the beginners comes the opportunity to do things for others.

This is the month for frolic and fun in the Church school, and in the homes. Much can be gained by the good fellowship and instructed play of a "party."

February with Church school children! Don't miss it!

ARE PAGEANTS WORTH WHILE?

By Harold J. Sheridan

IT WAS Sunday night and the pageant was over. The superintendent of the Intermediate Department of the Sunday school, as chairman of the committee, had been in charge of the program and, though she had called upon many teachers and officers for help, the responsibility for seeing that the performance went through had rested heavily on her shoulders and she was tired. She had been at the Church nearly all day. A dress rehearsal had been held in the afternoon and the committee in charge of building the scenery had to finish their work after that. So many "last minute" tasks had come up that the chairman of the committee had not felt that she could take time to go home for the evening meal. She got a sandwich and a cup of coffee in a nearby lunch room and went back to work. Now it was all over and the question came to her "Was it really worth while?"

As the hard-worked and over-tired committee chairman was rehearsing the experiences of the day and trying to get adjusted to the realization that the affair was really over she was suddenly interrupted by words apparently addressed to her, "Well, I do not know much about the work you are doing in the Sunday school, but if that is a fair sample, it is certainly a great work." With a smile and "I am glad you enjoyed it" the words of congratulation were acknowledged, but the question came back again "Was it really worth while?" Was that really a sample of what we are doing in the school?"

* * * * *

SLEEP CAME late that night to at least one participant in the program. Members of the group of spectators may have forgotten speedily the interests and activities of the day, but the one

on whom the burden of the pageant had rested found herself going over and over again all the details of it, rejoicing that the soloist had sung so nicely, wishing that she had chosen someone else for the part that seven-year-old Bobby had stumbled over so badly and wondering if this or that part of the play might not have been better done another way. Of course it was no time for thinking about it, she was altogether too weary to form a good judgment on anything, but the over-wrought nerves insisted on keeping on, and again and again the question came back "Was it worth while?"

What would you have said to her, Mr. Superintendent? Is that a real sample of the work we are doing in our schools and is it worth while? Dramatics have come to take a large place in our Sunday school work. In many Churches about all that most of the Church members see of the school is the play or pageant produced on Sunday evening in the place of the usual Church service. Some of the most faithful workers devote a large share of all the time they give to the Church to this particular type of work. Is it good administrative policy to encourage them to do so? Would their time and energy be more valuable if directed into other channels? Are plays and pageants really worth what they cost?

* * * * *

OF COURSE the answer to such a question is not simple. It may be both yes and no. We might say that it must be both yes and no. Undoubtedly there are occasions where the educational results obtained are well worth all of the cost, and there are occasions where the cost is out of all proportion to the value. But the real test must always be in terms of the educational results. If the production of the play or pageant has helped both audience and participants to understand life better, to weigh values more carefully, to appreciate more thoroughly the really worth while, then there has been real achievement, and if the resuts obtained could not have been secured more readily in other ways, then clearly it has been good educational procedure. However, there is urgent need that just this question should be asked again and again. Perhaps careful inquiry will show that our first hasty reaction to the whole matter has been faulty.

Unquestionably we are in the midst of a great revival of interest in dramatic art within religious circles. We are swinging far away from the position taken not many years ago that acting and all associated therewith was of the Evil One. What would some of our forefathers think if they could be here today to behold not merely the approval of the Church on dramatics, but the setting up of the stage within the Church itself, nay even the use of the pulpit for a stage? Most people nowadays believe that however much we respect the sincerity and admire the courage of these outspoken critics of the theatre we must admit that their sweeping condemnation was unwise. Are we in danger, however, of going just as far to the other extreme and expecting of dramatics educational results that cannot possibly be secured from them?

* * * * *

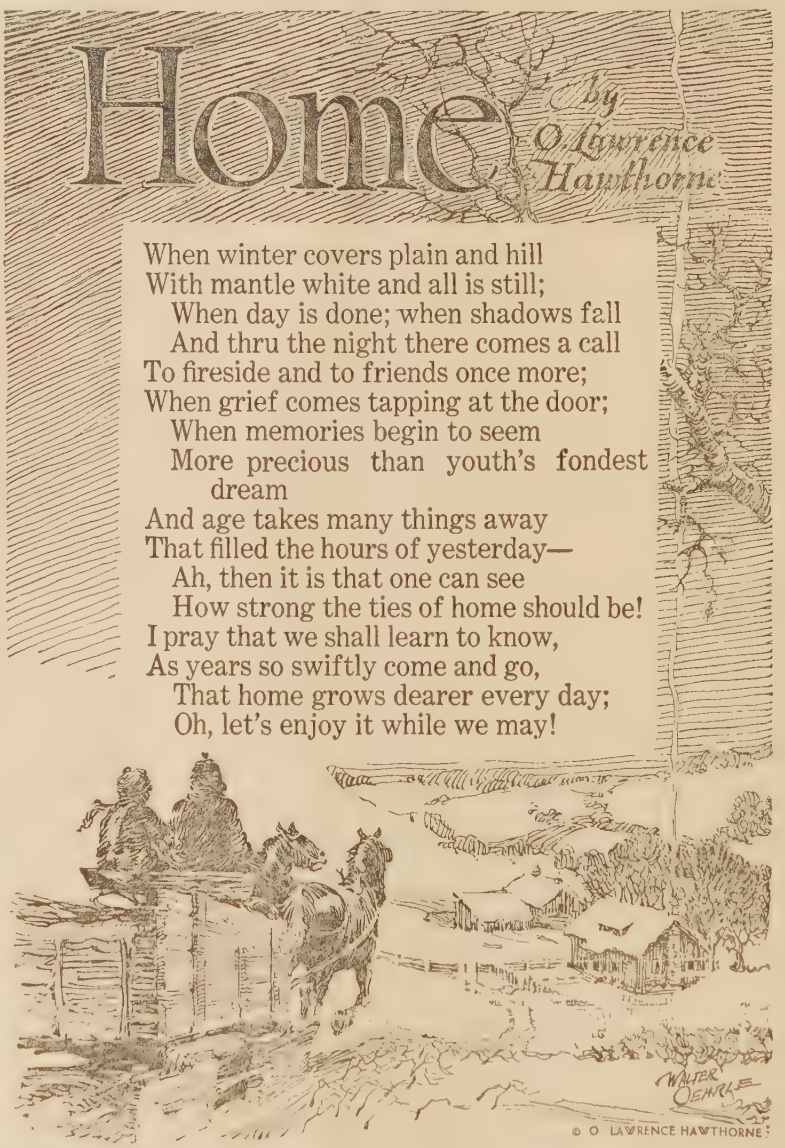
FOR GENERATIONS Sunday school workers, along with many other groups of people, have been seeking for an easy method of getting their work done. Many of them go from institute to institute and from convention to convention hoping to meet the man who has found the key to the problem. They have tried one device after another. Hand work is a good sample. Proceeding from the very good slogan of "learning by doing" they have concluded that pasting and coloring and the modelling of clay are sure methods of getting boys and girls to be religious. At the present time dramatics claim first interest. If we are to avoid making a fad of this method, we need to exercise more discrimination than most of us are in the habit of exhibiting.

The use of the pageant is particularly liable to be unprofitable. We need to remember that in this type of dramatic presentation a large part of the effect secured is due to color and lighting. There is little opportunity to develop clear and vigorous thinking upon the problems with which the pageant deals. Reliance is placed chiefly on "emotional" effect. The results are usually correspondingly temporary. People will go out from a well-executed pageant pleased and inspired, but how long does the inspiration last? In the play there is considerable opportunity for the development of real thinking, but the pageant is chiefly impressionistic. It is very easy to believe that profound changes have taken place in the spectators where the effects have been largely emotional and for the most part purely temporary.

* * * * *

IN ENDEAVORING to forecast the probable educational results to be secured from a piece of dramatic work it is advisable to consider separately the values to the spectators and the values to those playing the parts. In the flood of literature now appearing urging the use of dramatics the emphasis is usually placed on the value to the participants. It is argued that the preparation of the production involves the study of the play with a thoroughness that is hard to secure in any other way. If, for example, the pupils dramatize the story of the Good Samaritan, they are forced to give careful consideration to the details of the story and understand it thoroughly in order to play it well. Now unfortunately many of our productions are given in such a way that the participants do not understand the story as a whole. This danger is particularly great in pageantry.

It is possible to train pupils in one part


Home
by
O. Lawrence
Hawthorne
When winter covers plain and hill
With mantle white and all is still;
When day is done; when shadows fall
And thru the night there comes a call
To fireside and to friends once more;
When grief comes tapping at the door;
When memories begin to seem
More precious than youth's fondest
dream
And age takes many things away
That filled the hours of yesterday—
Ah, then it is that one can see
How strong the ties of home should be!
I pray that we shall learn to know,
As years so swiftly come and go,
That home grows dearer every day;
Oh, let's enjoy it while we may!
WALTER OEHRLE
© O LAWRENCE HAWTHORNE

f the production and have them do the art well without having them understand at all the central part of the story. ndeed, this happens with great frequency. Whenever we allow the audience o become more prominent in our thinking than the participants, it is almost ertain to occur. The actual production of the play should really be merely the climax to a long period of study and preparation in which the participants are the first interest of the leader. Indeed, it is far better to have the pupils produce the play that they themselves have prepared, crude and incomplete as it may seem to the adult observer, than to have them use with little thought the finished product of a play writer. It is essential that at least as much time be given to the teaching of the message of the production as is given to the preparation for a good presentation.

THE CURRICULUM OF RELIGIOUS EDUCATION

A Review by Arlo Ayres Brown

THE GREATEST two problems at present in the field of religious education are the following: (1), How to develop a force of teachers adequately trained, taking professional pride in steadily improving the quality of their work, (2), How to select and to organize the curriculum materials which if adequately taught will produce the quality of Christian conduct needed by the world of today. Professor George Herbert Betts has made a very significant contribution to the solution of the second problem. As he says himself, "The fact is that a religious curriculum in the sense of an accepted and standardized body of materials and activities does not exist, but we have instead many different series of curriculum materials." This being true it is certain that Christian leaders need to study this subject as never before and create a religious curriculum which is adequate.

Dr. Betts has the rare faculty of making every subject which he treats, readable. Anyone interested in the religious training of children, who will overcome his prejudice against the long word in the title, and will begin to read the book itself, will soon find himself in a study of fascinating interest. The fact is that a study of principles underlying a curriculum, together with types of a curriculum, can be made a very popular study in just the average group of Sunday school workers, as the writer and many others have learned.

To give anything like an adequate conception of the book in the brief space allotted to the writer is practically impossible. The author himself has condensed into its pages many years of fruitful study in the field of public school education, as well as in religious education. Many of his striking sentences will suggest to the informed readers not only one but many volumes of material which the author has brought to the reader in such concise and illuminating form. For example, note the following sentences taken from two paragraphs. "It is not difficult to defend and promote a system of ungraded lessons if one's teaching contacts are limited to grown students in a theological seminary . . . It is possible to say the ungraded lessons are more easily taught if one is no teacher at all, but only a wooden machine for asking mechanical, ready-made questions of uninterested pupils. . . . But these things are not easy—indeed, they are not possible, for those who as real teachers and officers meet from week to week the children in kindergarten, primary and junior classes and seek to awaken their spiritual natures and cause the religious motive to govern conduct. . . . It is very difficult for those who love children, and understand their readiness of response to proper religious instruction, to offer them a diet of stones when bread may be had for the asking."

The book is so full of striking, quotable passages for a teacher or preacher, that the reviewer is tempted to fill this article with quotations. But no one can appreciate the full import of these sentences unless they are read as climaxes in a very carefully presented argument. Professor Betts is not only an illuminating writer, but also a very careful one. He is a combination of clear thinking and fearlessness which makes him exceptionally valuable. Like all other men and women, he is most appreciative where he is most familiar, and occasionally a sentence creeps in apparently belittling the achievements of Sunday school workers in comparison with public school workers. But these sentences are very exceptional and constitute a wholesome challenge to the worker in religious education. To the writer's mind, most of his strong statements of this kind are true, but he would take exception to a few, such as "It is probably not too much to say that religious education lags from fifty years to a full century behind public education in most lines of efficiency." He himself makes the correction when he adds in the next sentence, "The disparity between the two would be greater yet, excepting that within the last few decades religious education has borrowed generously from the experience and finding of public education."

The public school world itself has made its greatest strides along modern lines since 1890, and the worker in religious education has been too successful a borrower from the philosophy and methods of modern education to trail by so much as a century.

At one other point the author seems to fail in appreciation. He criticizes the existing materials in the various graded series as too much "material centered" rather than "pupil centered." Outside of the most progressive schools which are really "experiment centers," the teaching in the public school world at this minute is also too much "material centered." This is true for the simple reason that the teachers, even with their normal school training, have not yet learned how to make successfully the break from the more formal discipline to teaching in terms of the immediate interests of the child. Many of the lesson writers whom he criticizes tried hard to guarantee that their lessons should be "pupil centered." But the minute one puts his material into printed form he will in all probability violate some of his own ideals of flexibility and adaptation to the immediate experiences of the individual student.

Professor Betts himself gives too little information on two points—how to organize materials so that the curriculum will be pupil centered, and how to correlate in one system the materials offered by the various types of week-day and Sunday schools.

One of the best features of the book is that it keeps close to the principles for which it stands in curriculum making. The book itself is a discussion of problems rather than a formal deduction of rules from general principles. The book is divided into three major parts. In Part One it presents a brief history of how curriculum materials have been selected and organized in the past. This historical section makes an excellent background for the author's study of "Theory and Principles." Part Two. One could wish that Part Two had a more interesting title for here is, to the writer, the most significant section of the book, a section in which Dr. Betts is at his best. Here he discusses, "The scientific method applied to the curriculum," social origins of curriculum materials, agencies that determine the curriculum, of what does a curriculum consist, and many other vital topics. The chapter on agencies treats with eminent keenness and discrimination four factors: "The influence of tradition, professional leadership, public demand, the influence of public education." A guiding principle which Dr. Betts holds consistently is the following: *"Each section of subject matter*

*By George Herbert Betts, 535 pp Price $3.00, The Abingdon Press, New York and Cincinnati.

for the curriculum should be admitted or rejected not on the basis of what service it has rendered in the past, but upon the basis of what it is able to do for the children of the present generation in meeting the needs which they themselves are confronting."

Part Three gives an appraisal of current curriculum materials as they have been evaluated according to a score card which Dr. Betts and his graduate students at Northwestern worked out.

The reader of this section will be impressed by his insistence upon certain principles which these materials do not satisfactorily carry out.

We have been able to give simply a glimpse of the wealth of material which lies between the covers of this book ready to be revealed to any reader who is vitally interested in the religious training of the coming generation. He who reads will want to keep it near him as a reference book, and students will find it an inspiring guide for college or training-class instruction.

A RELIGIOUS EDUCATION PLANT*

By Roy C. Helfenstein

THE BUILDING was planned to meet the growing needs of a growing constituency. Hence the committee had in mind the possible future requirements as well as the present demands. The Church auditorium and the religious education building are distinctly separate buildings communicating by a long corridor. A beautiful eighty foot tower of romanesque design is the main entrance to both buildings. The idea in planning this feature of having the same entrance to both buildings was to tie up the educational, social and recreational features of the plant with the Church proper in the mind of the youth, so that they would appreciate the varied service the Church was seeking to render in the name of Christ.

The Church auditorium is used solely for purposes of worship. It is of stately design and beautifully furnished to create a worshipful atmosphere, and has a seating capacity of seven hundred. But this article deals only with the religious education building and the social features of the plant proper.

The total valuation of the plant and equipment is approximately $200,000. Of this amount, about two-thirds of the valuation was put into the religious education building. In other words, for every dollar that the committee spent for the adults of the congregation, two dollars were spent for the youth.

The Basement Floor

THE BASEMENT floor of the Church has a large dining-room forty-five feet by ninety-six feet. This room is equipped with round mahogany tables and cane bottom chairs, and can comfortably accommodate between three and four hundred guests.

The religious education building is an "L" shape structure with three floors and a gallery. The building is ninety-four feet in length, seventy-four feet wide on one end, and forty-four feet wide on the other.

The basement floor of the religious education building has a large modernly equipped kitchen with spacious cupboards, steam tables, gas range, large coffee percolator, electric fans, dumb waiter for serving on other floors, waffle iron stove, and other conveniences for the women. A corridor separates the kitchen from the dining-room so that after dinner programs are not disturbed by the ladies working in the kitchen. Windows with wide shelves at the bottom open from the kitchen into the hall between the kitchen and dining-room so that the waiters can take their trays from these windows and hence do not have to enter the kitchen.

A Girl's Camp-Fire club room, a Boy Scouts' room, two standard bowling alleys, shuffle board hall and shower bath rooms are other accommodations of the basement floor, which has a high ceiling furnishing excellent light and ventilation. The Boy Scouts' room is, also, used for a game room. The Girls' Club room is to be equipped with sewing machines and will be used by various groups of the young women in sewing for the poor families of the community or for the children of the mission stations.

The Main Floor

THE MAIN floor of the religious education building has a wide corridor which makes it possible to enter each department without passing through other rooms.

The Church parlor is near the main entrance. The parlor is cozily furnished in upholstered, frosted wicker furniture. This room is, also, to be used by a "Young Mothers' class" during the Church school hour on Sunday. A competent mother of experience will direct the discussions of the group relative to the best methods of Christian home training.

The nursery room communicates with the Church parlor through a hall. It is a very attractive room trimmed in white enamel and is provided with play equipment, Bible pictures, etc., for the babies of the Cradle Roll Department, who are cared for by competent workers during

*The People's Christian Church, Dover, Delaware, Dr. Helfenstein, Minister.

the morning worship, and during the Church school period.

The Beginner's room is twelve feet by twenty-six feet, and is trimmed in a soft shade of robin's egg blue. This room is equipped with specially designed chairs painted the same color as the woodwork. The room, also, has two kindergarten tables, sand table, black board, cork board for pinning up pictures, etc., supply cabinet, and a piano.

The Primary Department has an assembly room fifteen feet by thirty-two feet and *large separate class rooms with permanent partitions*. The rooms of this department are trimmed in a soft shade of ivory. Each class room has black-board, cork board, low tables convenient for the children, charts and wall maps. The assembly room of the Primary Department has a large black-board and cork board, charts, a large supply cabinet and a piano.

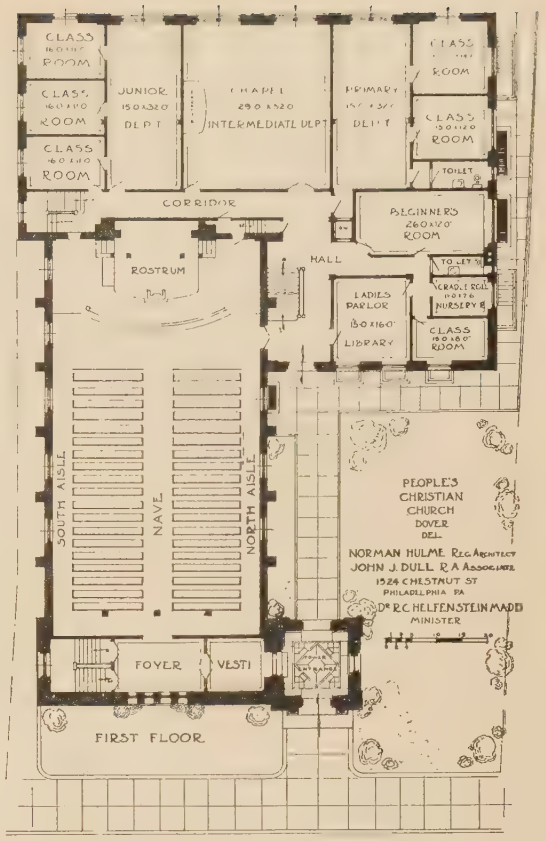
The Junior Department is at the opposite end of the building from the Primary Department, in order to avoid confusion and congestion at the time of assembly, and so that neither department will disturb the other during the worship period. The Junior Department has the same arrangement and is equipped the same as the Primary Department—with a piano, supply cabinet, blackboards and cork boards, charts and wall maps. The color scheme of the woodwork and chairs of the Junior Department is olive green, and the room is equipped with Junior size arm desk chairs instead of the old style Junior chairs. Each Department has the woodwork finished in a different color scheme, so as to give individuality to the different departments.

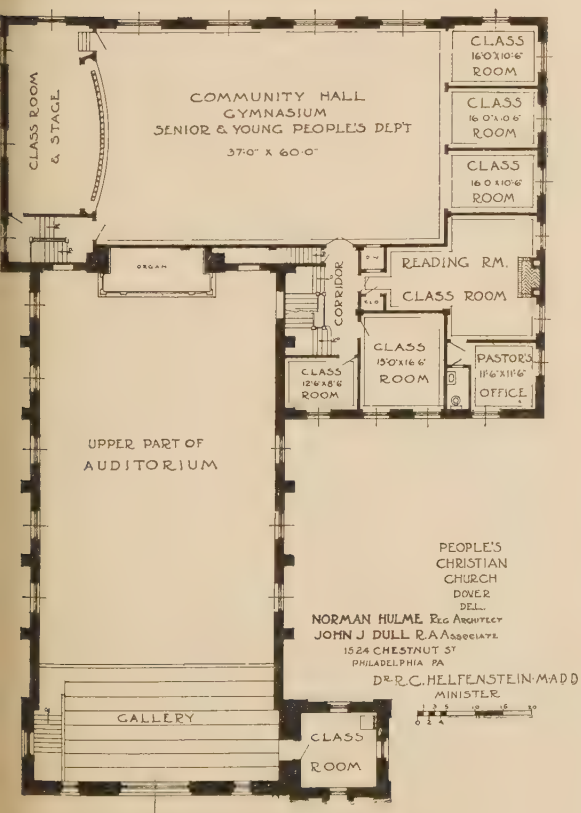
The Chapel separates the Primary and Junior departments, and is a well lighted room twenty-nine feet by thirty-two feet. This room is furnished with comfortable opera chairs, piano, speaker's platform and pulpit, and will seat 130 persons. The Chapel is used for midweek prayer meeting service, lectures, large committee meetings. etc. It is also used by the Adult Division of the Church school for assembly and the worship period, and by a large organized Bible class during the class period. The Junior Church, also, meets in this room, having a service each Sunday morning, under the supervision of the Director of Religious Education, at the regular hour for Divine worship.

The Second Floor

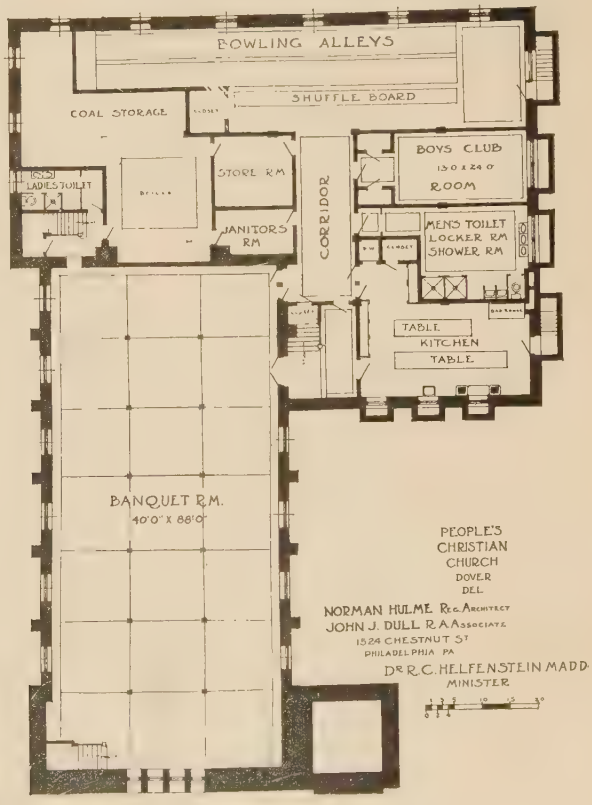
THE SECOND floor of the religious education building is reached by two wide stairways, one at each end of the building.

A reception room, twenty-one feet by thirty-six feet, at the main stair landing, leads to the pastor's office. The reception room has a colonial mantle fireplace and is furnished with large mahogany table, mahogany windsor chairs, spinit desk, wilton rugs, candle wall lights and other items to make the room homelike. This is used for reception purposes during the pastor's





SECOND FLOOR PLAN



BASEMENT FLOOR PLAN

office hours, and preceding social gatherings in the Community Hall which adjoins. The room is, also, used for the meetings of the official board, and trustees, and for the Young Men's Bible class on Sunday. The pastor's office is a convenient, well lighted room, equipped with the last word in office furniture. It, also, has a gas fire place and private lavatory. The office of the Director of Religious Education and pastor's secretary is separated from the pastor's office by a class room so as to provide greater quietness on week days during the time the pastor is devoting to study. The Sunday school library is located in the secretary's office, which provides a workers' library, as well as a large supply of books for general reading.

The Community Hall and gymnasium is a large room forty-four feet by ninety-four feet, with an eighteen foot ceiling. One end of the room has a stage twenty-four feet by thirty-six feet, which is equipped with colored foot lights and ceiling lights, beautiful velour curtains and valance, and artistic interior and exterior sceneries for use in home talent plays and entertainments. The rear end of the room has twelve feet across the entire width which, by the use of folding doors, is made available for class room purposes. The center of the room, sixty-feet by forty feet, is used for gymnasium purposes. This part of the room is equipped with horizontal bars, traveling rings, climbing ropes, punching bag, goals for basket ball, volley ball nets, indoor tennis, dumb bells, Indian clubs, etc., etc. Gymnasium classes under trained supervision are conducted various nights of the week for the different groups.

The Community Hall and gymnasium has plastered walls with high wainscoting, the windows being protected by neatly designed wire guards. The ceiling is also plastered, so that the room has a bright and cheerful effect. This room is used by the Young People's Division of the Church school for assembly and for the worship period. The room is equipped with a best make motion picture machine and silver screen, and is provided with comfortable folding chairs. The Community Hall is also used for large Community gatherings, educational and religious photo dramas, home talent plays and popular lectures, as well as for athletic contests, etc. There is a deep gallery across the rear end of the room and along a part of one side.

The building provides separate class rooms for each class in the Church school.

The plant was the outgrowth of years of careful study by the pastor who believed that "the best is none too good" for the work of religious education. A committee of seven men, together with the pastor, spent several days in visiting the most modern Church plants in the eastern cities, and had five prominent architects submit their solution of the problem in hand. By unanimous vote the committee secured Norman Hulme, R. A. of Philadelphia, specialist in modern Church architecture, as the architect. Special attention was given throughout to provide ideal light and ventilation and to give the entire building a homelike effect. The building was dedicated October 5, 1924; the total cost of the building being pledged before dedication day.

* * * *

DIRECTORS of week-day religious education will meet in a conference on Tuesday 17, at 7:30 P. M. at the Chicago Beach Hotel, Chicago, to be presided over by Dr. Rufus W. Miller, Chairman of the special committee on week-day religious Education appointed by the International Executive Committee. They will also meet on Wednesday forenoon, February 18.

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Meetings of the Professional Advisory Sections of the International Council of Religious Education

Chicago Beach Hotel, Chicago, Illinois

February 16-18, 1925

A special conference of Daily Vacation Bible School Workers, under the auspices of the International Association of Daily Vacation Bible Schools, an auxiliary of the International Council of Religious Education, will be held on Monday, February 16, morning, afternoon and evening. All persons interested in the vacation church school are invited to attend this conference.

* * * * *

There will be a joint session of members of all the Sections on Wednesday, February 18, at 2:00 p. m. which may continue through Wednesday evening. Special subjects announced for discussion are as follows:

(a) State and local councils of religious education in the merger, including a discussion of organization, financing and relative functions.

(b) Week-day Religious Education, in-including organization, supervision, financing and relationships.

(c) Financing the International Council of Religious Education under the merger.

* * * * *

An important Conference on Leadership Training will be held on Tuesday, February 17, forenoon, afternoon and evening, and continuing through Wednesday forenoon. The Directors of Leadership Training, both denominational and interdenominational, are urged to attend. It is planned to petition the International Executive Committee to authorize the organization of a Leadership Training Professional Advisory Section.

* * * * *

Meetings of all the Professional Advisory Sections will be held preceding the Annual meeting of the International Executive Committee. Detailed programs of these sectional meetings are being prepared by their respective officers and will be sent out to the members. The following is an outline of the time of meeting of the different Sections:

CHILDREN'S WORK SECTION—Pearl L. Weaver, Chairman
Monday, February 16—10:30 a. m. (Preliminary)
Tuesday, February 17 and Wednesday, February 18
Banquet to be arranged at a time to be announced later.

YOUNG PEOPLE'S WORK SECTION—Edward H. Bonsall, Chairman
Tuesday, February 17—10:00 a. m. and 2:00 p. m. Banquet—6:30 p. m.
Wednesday, February 18—9:30 a. m. and 2:00 p. m.

ADULT WORK SECTION—Bert Edward Smith, Chairman
Tuesday, February 17—10:00 a. m., also afternoon session

CITY EXECUTIVES' SECTION—George W. Penniman, Chairman
Tuesday, February 17—10:00 a. m., continuing through afternoon and evening
Wednesday, February 18—10:00 a. m. Luncheon at noon

STATE AND REGIONAL EXECUTIVES' SECTION—J. C. Garrison, Vice-Chairman
Tuesday, February 17—Forenoon and afternoon
The State Secretaries will hold a special session on Wednesday forenoon at 9:30

INTERNATIONAL AND NATIONAL EXECUTIVES' SECTION—Harold McAfee Robinson, Chairman
Wednesday, February 18—10:00 a. m.

DIRECTORS OF RELIGIOUS EDUCATION SECTION—F. M. McKibben, Chairman
Tuesday, February 17—Morning, afternoon and evening. Banquet—6:30 p. m.
Wednesday, February 18—Morning

PROFESSORS OF RELIGIOUS EDUCATION SECTION—John E. Bentley, Chairman
Tuesday, February 17—Morning, afternoon and evening.
Wednesday, February 18—Morning

EDITORS' SECTION—Marion Stevenson, Chairman
Monday, February 16—7:30 p. m.
Tuesday, February 17—9:00 a. m., 2:00 p. m. and 7:30 p. m.
Wednesday, February 18—9:00 a. m.

PUBLISHERS' SECTION—F. M. Braselman, Chairman
Tuesday, February 17—10:00 a. m. and 2:00 p. m.
Wednesday, February 18—9:30 a. m.

THE FEBRUARY PRIMARY PROGRAM

By Marian Vehale Knapp

GENERAL THEME FOR MONTH: PATRIOTISM. LOYALTY, OBEDIENCE, SERVICE.

First Sunday. "Obedience and service are expressions of love."—Primary motto: Followers of the Christ-Child.

Prayer

Music (Leave tables and gather for Devotional Period and Early Service.)

Prayer Song "Father, we thank Thee." (*Recite in unison.*)—"This is the day which the Lord hath made, we will rejoice and be glad in it."

Fourth Commandment—Remember the Sabbath Day—etc.

Lord's Prayer (preceded by the following lines)

We want to show to God above,
The highest honor, the greatest love,
Let heads bow low, let eyes shut tight,
Let hands be clasped, for this is right,
Now let us think to whom we pray,
And try to mean the words we say.

Question Who gave us this prayer? To whom did He first give it? Why did He give it to them?

They *saw Jesus praying* and they said: "Lord teach us to pray." Jesus said: "After this manner therefore pray ye"—and He gave us the words called "Our Lord's Prayer." *Prayer* is lovingly and earnestly talking to God.

Joy Psalm (Psalm 100) in unison. God's loving thought of us calls for obedience to the words "Serve the Lord with gladness."

Hymn "This is My Father's World." (First and second verses.)

Offering Music — While gifts are placed in the basket held by one who remembers that he or she "was promised last Sunday."

Birthday Song

"We bring our gifts to Jesus,
Some happy work to do
For some of His dear children,
Some service sweet and true.
'Tis love that we are bringing,
Whatever else we bring—
'Tis love that keeps us singing,
To Christ our Heavenly King."

Birthday Flower recognized each month by verse on board naming month and flower—*Primrose,* February flower.

Dainty little Primrose,
Whispering of the Spring—
Hear the children calling,
Calling you to bring,
Birthdays, hiding somewhere
'Mid February days.

Primrose, when you find one,
Help us sing in praise,
To our heavenly Father—
Giver of beauty everywhere,—
Naught but love and beauty,
Should rule God's world so fair.

Birthday card or picture given.

Word by pastor or visitor—Children acknowledge the favor.

Lesson Period (At table—connect general theme with lesson thought)

Close with *Mizpah* or

Song

Soon the week will be over,
Fast the moments will fly,
'Til we meet you and greet you—
Good-bye, Good-bye, good-bye.

Second Sunday

Prayer

Music—Direct to front where the Christian flag and National flag unite.

Regular Devotional Service (See First Sunday.)

After *Birthday Gift* explain its object.

Prayer

***Missionary Story** Few words on Lincoln, his part in our country's history.

Third Grade Boy recite lines from verses by a Polish lad—late in America—who wrote in appreciation of Lincoln.

"Whose name you can hear from East to West,
From North to the South.
In the time when in the youth
Awakens the thought."

Song "My Cuntry 'Tis of Thee" or other National anthem.

Lesson Period

Mizpah

Third Sunday

Prayer

Regular Early Service with addition of the "Shepherd Psalm" (Psalm 23) David's obedience led to thought of God as his shepherd and he wrote and sang the "Shepherd Psalm."

Fifth Commandment

Honor thy father and thy mother, etc.

Song "I think when I read that Sweet Story of Old"

Lesson Hour

Mizpah or closing song.

Fourth Sunday

Prayer

Music Children to the front for

Hymn "Safely through another week"

Regular Devotional Service (See preceding Sunday.)

Review of Christmas Story and texts on life of Jesus leading to the Easter story now being memorized.

Words on Washington, making use of general theme for month. A lesson from the union of the two flags displayed during the month.

Song—"My Country 'Tis of Thee" or "God Save the King."

Lesson Period

Mizpah

*"On a Plantation in '63," a playlet (in which Lincoln figured) given by Primary children—1815—established a part scholarship in a Southern school. The amount continues a part of our regular missionary work.

THE WORKERS' COUNCIL AT ITS BEST

By Harry Hopkins Hubbell

HAVE YOU ever seen an animated jug line? A big jug full to overflowing stands up in front and begins pouring while all the smaller jugs eagerly endeavor to catch as much as possible of the precious contents as they fall. Then a little later each smaller jug, having carried away what it can, appears before a group of still smaller jugs and the pouring process is repeated.

This puts in a graphic way what used to pass—and we fear often passes today—as the teachers' meeting, or workers' council. Someone prepared the lesson and the various teachers, having made preparation all the way from thorough down to little or none, met and listened to what the leader had to say and then endeavored to reproduce the same in the Sunday schoo class, with varying degrees of success

Does such a process in any real measure meet the need? What is, after all, the purpose of the workers' council? There are what might be called minor purposes. One of these is the building up of a sort of *esprit de corps.* People work better together if they know the other people of the group. Therefore, as at least a small part of each meeting there should

the social feature, an opportunity, haps over a bit of light refreshments, get acquainted each with the others. en there is the discussion of standards. ery worker must feel that he is part a great whole and must have a real derstanding of how his work fits into t of the other workers. No depart- nt, no class, not even one of adults, sufficient unto itself. Problems com- n to all departments and all classes d to be carefully discussed. The ollment and the bringing of the endance closer and closer to the en- lment, the weeding out of non-attend- s,—these and similar problems need wisdom of all. Problems of in- idual pupils need to be settled, and solving them similar conditions should met in similar ways if difficulties are be avoided.

* * * * *

THE ALL important purpose, however, lies back of all this. It is to train and velop the entire force of officers and chers that their work may be im- oved from week to week and year to ar. The real job that this great force s to accomplish is to help boys and ls to find themselves, to assist them developing the finest kind of Christian aracter, and to train them for an ever larging service. The main, though t the only tool they are to use, is the ble, but the knowledge many a teacher s of the Bible, true working and rkable knowledge, is often very slight. e teaching of the pulpit and the school the individual Church should coincide, d the workers' council is the place ere this should be harmonized.

General principles of service, of play tivities, and of teaching methods must wrought out and the workers' council the place to do it. Not only must neral principles be established, but tailed methods must be learned; and, ile we look forward to the day when who teach will be expected to have died these matters before they begin, anwhile the workers' council must the breach. Moreover, even the st teacher can still learn.

* * * * *

WITH THIS as the purpose, there must be various types of the workers' uncil. First, there are the individual d group conferences. Possibly the mer may not seem to have a place such an article as this, yet they are vital part or adjunct of the council, pecially important with new teachers d with all, both officers and teachers the beginning of the year. At first ey should be weekly with a considera- n of the individual pupils, their needs d how to meet them, help as to prepara- n of the lessons by both pupil and acher, discussion of officers' duties, d, where desired or needed, assistance to what the real task of the teacher is, d an understanding of the marvelous iritual power of the Bible. Some of ese points would be dealt with in the ger groups. These groups would vary their make-up according to the size the school. In the larger schools, they would consist of the teachers of single grades with the special purpose of discussing about once a month the lessons and work for the month ahead.

* * * * *

NEXT WE have the departmental groups meeting once a month, sometimes, and perhaps always, at the homes of the various teachers around the tea cup or other light refreshments, guarded, however, so as not to become in any way a burden to any one. Here should be studied the various departmental activities, both of Sunday and week days, the program of worship, the lessons of the different grades in their relation to each other, the nature and needs of the child of that department, and how the lessons and activities are meant to meet those needs. Problems of organization and conduct will also be taken up and methods of teaching, with such details as especially apply to the various age groups.

Within this second group is one not ordinarily considered in thinking of the workers' council, yet if we are to meet the real success we hope for, it must increasingly find a place in our thinking of the leadership of our Church schools. This group is made up of the pupil officers of the Young People's Division. The details of their work would naturally not find discussion in this article, but this much must be said. We must give more responsibility to them. We must establish firmly the principle of pupil self-government with adult supervision, which does not mean adult leadership, but the adult actually and assiduously keeping himself in the background, even allowing the pupils to make mistakes and profit by them. Remember always that he who does not make mistakes seldom makes anything else really worth while.

* * * * *

NOW WE COME to the third type of council, consisting of all the officers and teachers of the entire school. This council will meet about once a quarter to discuss the relationships of all the parts to the whole, and problems of organization and the running of the school that are common to all departments, leaving the details to be wrought out in the smaller groups. General schemes of service, including giving, into which the plans of the various departments and classes may fit, will also be decided upon instead of leaving each class or department to do what it will or perhaps nothing at all along this line. Such a systematic plan will fit those of the Primary Department to carry on what the Beginners have started, and so on up, and still need not—nay, must not—interfere with initiative in these matters, especially in the Young People's Division.

Special days, their number and general character (the details will probably best be in the hands of committees), attendance, follow-up of absentees and prospective new pupils are some of the natural topics of discussion for this larger council.

One of the most important matters to come before this main council is that of carrying on one or more intensive conferences, each extending through a period of weeks on general methods of teaching, Bible study, child nature, and such other matters as may from time to time be found necessary. This will not in any way make the departmental and other group meetings unnecessary, but will rather form the foundation for them and make opportunity for the more detailed study mentioned in previous paragraphs. Probably during the course of any one of these intensive studies, the departmental or other group meetings may be fitted into the same evening.

* * * * *

These intensive conferences are not meant to take the place in any way of the regular teacher training classes of the Church school though in some cases, where there is a Community Training School they may be effectually combined with it.

As to the program, enough has doubtless already been said to indicate that every program from the smallest to the largest group must be very definitely and carefully planned with a real objective for each meeting, something of continuity even between the quarterly meetings of the main council, special speakers as occasion warrants, but speakers with something more than a mere inspirational message. Plans and details of the quarterly meetings should be carefully developed in the inner council, if it might be called such, which will need a monthly meeting in order to keep the whole machine in proper running order. In fact, a point that needs to be brought home to every worker's mind is that all of the meetings and conferences are just as vital to the proper conduct of a Church school as are the gatherings of directors, departmental heads and other groups found so absolutely necessary in any properly organized business.

* * * * *

Doubtless, as the reader has been coming on to this point, the thought has come—how is all this to be accomplished? Who can lead in any such scheme as here outlined? Remember the title of the article which was not chosen by the writer, but given to him—"The Workers' Council at Its Best" and recall that the "best is yet to be." Such a plan, if to be most effectively carried out, requires a Director of Religious Education, a man (or woman) trained for the educational work of the Church and experienced in it, familiar with the results of modern Biblical research, methods of teaching, etc. Perhaps people in the smaller schools—and they are decidedly in the majority in the Church school world—are already saying—"This is not for us." There are two replies to be given. One is that the time is coming when the Church shall be so thoroughly awakened to the vastness and the vital importance of its educational task that where each Church cannot have its own director, one director will be engaged to superintend the educational programs of a group of smaller churches.

Meanwhile such Churches do not need to sit back and wait. As Theodore Roosevelt once said—"Do the best you can where you are with the resources at your command." *And do it now!* Let the pastors help. There is no finer or more important part of their work. Let the superintendents carry it on. Enlist the cooperation and help of the schoolmen and women of the community who have the religious outlook and spirit, and there are many of them.

Whatever the means, the task must be done. The old type of workers' council, to which we referred as a jug pouring process, was needed, and, like the uniform lessons which it has accompanied, it had a place and has done a good work. But the time for both has passed. Something better is in sight and everyone who truly has the success of our Church schools as his ideal, indeed everyone who in any real measure looks forward to the building up of an ideal religious life—and ideal life must be religious—everyone must with a fine spirit of sacrifice set his face firmly forward and advance against all obstacles to the making of the best in possibility, the best in actual reality. The business of Christ is a real business and nothing but the best is worthy to offer to His leadership.

THE WORLD'S SUNDAY SCHOOL ASSOCIATION

By Samuel D. Price

WHEN THE late Frank L. Brown, L.L.D., at that time Field Secretary of the World's Sunday School Association, was in Korea on one of his earlier trips to that country, he made inquiry if the cradle roll was a part of the Sunday school work there. The reply was that nothing of the kind had been started, though Korea had its full share of the world's babies. With his characteristic energy, Dr. Brown said, "We will organize the department at once and enroll the first member." At the time he was looking at a bright baby, the son of a native pastor. A membership certificate was written by Dr. Brown, duly signed by the officers of the local school, and countersigned by Frank L. Brown, on behalf of the World's Sunday School Association. That was about fourteen years ago.

A photograph was obtained of the first cradle roller in Korea and a lantern slide made from it has been shown many times. Recently one of the Staff of the World's Sunday School Association wondered about the subsequent history of that boy, and inquiry was made

through one of the missionaries in Seoul. Articles of search were placed in a number of the native papers with the result that the boy, now a fine looking lad, was located, and even a photograph obtained. The boy is making good progress in both Sunday school and day school. He has a determined ambition to become a trained Sunday school worker, though numerous difficulties must be overcome first.

* * * *

Sunday School Work Among Greek Refugees

THE WORLD'S Sunday School Association is receiving reports of the work which it made possible in at least ten refugee camps in Greece last summer. One school in the vicinity of Athens has an average of 180 pupils, including both Gregorian and Protestants. Weekly meetings for the teachers are held and these are very helpful. They take up not only the teaching of the general lesson study but consider the general work of school administration and use for a study book *How to Teach Religion*, by Betts. Parents are visited and close co-operation with the Sunday school is sought. One of the neglected groups now being cared for, is a fine lot of bootblacks. With the aid of three helpers classes are conducted for these boys, not only on Sunday afternoons but also on week day evenings.

* * *

Daily Vacation Bible School in Philippine Islands

THROUGH the International Daily Vacation Bible Schools, a gift was made for the development of Daily Vacation Bible Schools in the Philippines, at the request of the World's Sunday School Association. Many schools were held and five of these were in Tayabas Province. One hundred and seventy-eight bright boys and girls finished the course, while many more children were occasional attendants. In addition to Bible study, new songs were taught and special habit talks were given. The sand table was used in presenting the Bible stories and due attention given to hand work. A visiting Red Cross nurse gave health talks and in three towns "Fly Swatting Clubs" were organized. To help in the good work, a Manila merchant presented a fly swatter to each pupil.

A missionary, in describing the work, wrote, "The water-man came around yesterday to read our meter, and he told us that his two children who studied in the Daily Vacation Bible School, as well as some of the neighbors' children, insisted on having a neighbor gathering every night to tell and to listen to Bible stories."

* * * *

Sunday School Growth in Korea

KOREA IS tremendously interested in Sunday school work. The seminaries are beginning to give careful instruction in it. The larger Churches are beginning to think in terms of modern buildings and equipment, while the smaller Churches are trying to modify their single bare rooms to suit the new ideas they are getting. There is an advancement in the type of lesson materials now available, and several of the best men and women in Korea are working on the lesson courses. Extension Sunday schools are springing up everywhere, being conducted in large part from the boys and girls from the Christian schools.

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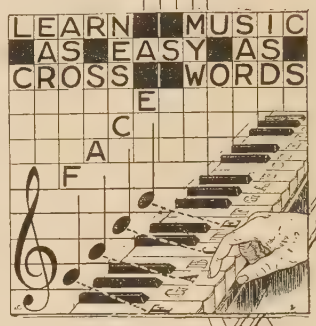

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ANNUAL MEETING INTERNATIONAL D. V. B. S.

By Thomas S. Evans

THE ANNUAL Meeting of the International Association of Daily Vacation Bible Schools brought together in New York the group of business men and denominational leaders who have been directing the vacation school auxiliary of the International Council in North America and of the World's Sunday School Association in other countries. Every report indicated the tremendous growth of the movement. When the Association was incorporated in 1917, the leaders reported that there were in the United States about five hundred vacation Bible schools, and, while the final statistics for the past season of 1924 are not yet available, it appeared at the meeting that the estimate of ten thousand schools in all parts of the world, with about seven thousand in the United States, is fairly accurate.

One important new feature of the work reported was the opening of the schools among the Mexicans in Texas. There are about six hundred thousand Mexicans in Texas and only a small percentage of them are reached in any way by Protestant Churches. The introduction of the vacation schools into coal mining camps last year was so successful that the number was greatly increased this year, particularly in Colorado and West Virginia. The testimony of service to the foreign born population continues to be the most impressive, as indicated in one report which stated:

> "Practically our entire school were foreign born children who had no other religious training—we feel we did real missionary service."

* * *

THE REPORT of the secretary indicated that the number of schools outside of North America was increasing rapidly. The first school in Bulgaria as reported at the close of the season seems to be pointing the way for a piece of real service to the people of the Balkans. A letter from the promotion agent there says quite frankly, "Every one working with you in the D. V. B. S. should be proud of the work of human salvage in which he has a share." In Cuba and the Philippines, the workers emphasize again and again the importance of this period of vacation training to the children and the missionary churches, while in Korea, as an outstanding example, the Sunday School Association, taking up the work as an integral part of its program of Christian training, reports the enrollment of about eleven thousand children in the Daily Vacation Bible Schools.

By far the greatest advance of vacation schools this year as reported in the meeting was through the channels of the great denominations as expressed in local Churches. This is entirely in line with the whole history of the movement, which found in the local Churches its greatest exponents. The statistical report submitted, however, showed that only about three per cent of the children between the ages of four and sixteen in the United States had been enrolled in the vacation schools of the past summer, and Mr. Russell Colgate, the President, in summarizing the situation, spoke of the work still ahead of the Association—a work which could not be considered complete until every Church throughout the country included participation in a vacation school as a part of its normal, annual program.

An analysis of the reports from individual schools showed that, in the schools which reported this figure, the average cost of the vacation Bible school per pupil enrolled, was ninety-eight cents for the season, as against seventy-four cents which was the average last year. It also showed that the percentage of paid teachers is increasing and that there are nearly twice as many schools in single Churches, as there are union or cooperative schools. A third interesting point was the increase throughout the country of boys and girls of intermediate age who were enrolled in this special department of the vacation school.

* * *

THE FINANCIAL report of the Association showed that the budget of $16,225, had been somewhat undercut and that all bills had been paid. This of course, does not include the extension budget, administered by the Association as a trust fund, which is made up of the children's offerings and special contributions, not used for general overhead but for the extension of the vacation school idea through established channels. It is this sytem which makes the whole promotion program so economical.

The foreign extension budget adopted at the meeting of the Board of Directors, following the Annual Meeting of the Association makes provision for the promotion of vacation schools during the present year in South America, Mexico, Cuba, the Philippines, Bulgaria, Japan, Korea, and among the Armenian refugee children in Greece. In each case this work will be done through the local existing agencies, either of the mission Boards or of the native Christian Churches. The general budget of the Association, as adopted, calls for as extensive promotion of schools throughout the United States and Canada as may be possible and practical. It was pointed out that the auxiliary relationship established between the International Association and the International Council of Religious Education in North America and the World's Sunday School Association in other countries has been most satisfactory, and that the policy of the Association to work through existing local agencies had yielded good results particularly in connection with Church federations in some of the larger cities.

* * *

THE ELECTION of the officers of the Association and the Board of Directors completed the business of the meeting. Mr. Russell Colgate, to whom much of the credit for the successful work of the Association was due, was re-elected President, Mr. O. H. Cheney, of the Pacific Bank of New York, Treasurer, and Thomas S. Evans, Secretary.

* * *

IN THE general discussion which followed the transaction of business, it was again emphasized that the vacation school movement established in its proper relationships around the world, is taking a permanent place as a pioneer agency in religious education. The longer, consecutive period of time, the leisure time psychology and the adaptation of the newest educational methods, all combined, make the vacation school the experiment of the Church. The new standards for the vacation school are being worked out in connection with the International Standards for the Church school and the outline of a new Teacher Training Manual is being prepared. The meeting closed with the expression on the part of all those who have been supporting the work of their privilege in bringing to the Church a vision of its responsibility for utilizing the summer period for the Christian training of the childhood of the nation.

RELIGIOUS EDUCATION ASSOCIATION TO HOLD 1925 MEET IN MILWAUKEE

By Clifford Manshardt

The twenty-second annual convention of the Religious Education Association will be held in Milwaukee, Wisconsin, April 22–25, 1925. The theme of the convention is "Religious Education and Religious Experience." An effort is being made to determine whether the newer types of religious education can produce a religious experience commensurate with that produced by the older tyeps; and to re-define, if necessary, what is meant by "religious experience."

The Religious Education Association is an international group of professional educators, both in the field of general and Church school education. Its purpose is to inspire the educational forces of the country with the religious ideal; to inspire the religious forces with the educational ideal; and to keep before the public mind the ideal of religious education, and the sense of its need and value.

President Donald J. Cowling, of Carleton College is the president, and President Mary E. Woolley of Mt. Holyoke College, is the vice president of the Association.

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Promotion Day in the Elementary Division discusses all questions arising, gives basis of promotion with exceptions and a number of model departmental programs for the Graded School.

For the Secondary Division

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Promotion Day Programs and Activities for the Young People's Division discusses promotion problems, gives standards of required work, suggestive programs, pageants, tableaus, etc.

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Vacation Church Schools.

In many communities the Vacation Church School is conducted on a co-operative basis. Because this involves some adjustments it is none too early to begin making the program for the summer's work.

This house offers a complete line of Vacation Church School material. There are three series of lessons, each covering five weeks, of five days each for four groups of pupils ranging from five to fourteen years of age.

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We have prepared two pamphlets, one on the Organization, the other on the Administration, of Vacation Schools. These pamphlets, with full descriptions of our line of material, are sent free on request.

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This is a series of ten studies on the ideals of the home. It is intended only for married people, and may be studied individually or in classes of men or women.

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Sensible—Scriptural—Serviceable—Saving,

Its thirteen chapters treat every phase of the subject, providing instruction that will make the practice of winning souls easier and more successful. Dr. Chas. L. Goodell says, "I am very much pleased with the book and I shall be only glad to recommend it to those who desire training in personal work. I wish all our pastors would arrange to put it in the hands of their entire membership.

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The Workers' Manual discussing organization and equipment, and recommending only the best material, will be sent free upon request. Customers often call it "The Catalogue with a Conscience." Our General Catalogue illustrating, describing and pricing these materials and other Sunday School supplies will also be sent upon request.

THE BETHANY PRESS **ST. LOUIS, MO.**

A HALF HOUR IN THE MISSION OFFICE

By Robert Moulton Gatke

WHOEVER found a group of seniors with faith in Ecclesiastes? In calmest confidence a group of them informed the Director of Religious Education that he must help them plan a meeting for the Epworth League, which would be interesting, different, and absolutely new. In the Director's mind passed a hasty review of a large city league surfeited on the best and most varied addresses that prominent men and women, drawn from many walks of life, could bring them. The league group at least lacked no faith in the dictum of Ecclesiastes: "there is no new thing under the sun." But here were a few boys and girls, from the Senior Department of the Church school, with a meeting turned over to them, and they were not in the least appalled by their task. They had no plan in mind, however, and their counselor, the Director, rejected many a hazy suggestion which came to him before he had one which inspired enough confidence to secure a trial. It was, in brief, that the group present a glimpse into the inner office of the Foreign Mission Board of their Church.

* * * *

THE GROUP accepted the purpose as a worthy one. It was to compel even the most indifferent one of the audience to realize how great is the mission program of the Church, how imperative are its needs, that the office which directs it is but a servant dependent upon the rank and file of the Church for its support, and lastly, that from this great program nations are today being transformed and made to live,—in other words to compel an audience to think of a program in terms of its human factors.

Of course the Director did not feel compelled to inform these senior leaders how keenly he was interested in having them catch the true spirit of their effort, which might well mean more than inspiring the older group at the public service. He knew well that as they were led to sympathetic preparation, everything favored their acceptance of their own challenge. Nor did he think it incumbent upon him to explain that a goodly lesson might be learned by those who presented the dramatized mission lesson, as well as those who saw and heard, that there is much to be said in favor of a simple straightforward naturalness on the platform which is far removed from any suggestion of affectation or the much-to-be-dreaded "elocution."

* * * * *

THE GROUP which was responsible for the service gathered with the Director around the table in the committee room in the Church. Very briefly he outlined the most outstanding facts, and led in a brief discussion of them. Then they decided what would be the minimum force which might be within the inner office of the Mission Board, and not greatly worried about facts, decided that the general secretary, the treasurer, and one or two private secretaries might well be grouped together to carry out the work at hand. Having briefly talked over the duties of these various officials, they then proceeded to select the ones of their number whom they considered best fitted to take these positions. It was also determined to have two "returned" missionaries visit the office, and, in conversation with the secretary and treasurer, tell of the work on their field and some of its special needs. Also there was to be an office boy, a junior, one who might add a suggestion of humor if need be. With copies of *The World Service of the Methodist Episcopal Church*, and a number of pieces of literature selected from the publications of the Mission Board, the group adjourned, each instructed to read over and select what they considered would be the most effective facts to be presented.

At the second meeting the tables were arranged as desks, the boys and girls took their places, and without any decision as to exact procedure they just started. The Director asked how prayer was to be introduced at the service, and it was decided that as soon as the office force had gathered for their morning work the secretary would speak concerning the peculiarly pressing problems they were facing and suggest they start their day's work with a prayer—so the secretary, in a reverent spirit, prayed. A question or two from the Director, with no suggestion of irreverence, brought out one or two suggestions of change in the content and form of the prayer, and then they passed on quickly to other things.

The treasurer had made up his mind that the most startling of the latest statistics had to be brought out—but how? Finally it was decided that the secretary should begin to present some of the most outstanding demands as he talked with the treasurer concerning their resources, and what must be done to secure added funds. When the office boy brought in the mail there was a letter from Mr. Babson (one actually published by one of the Boards) and the secretary was so pleased with it that he read it aloud to the treasurer, and they decided to have it printed and distributed to the Churches.

In the same mail was a very effective letter from the field telling the story of one of the lads of the mission, of his effective resistence to pagan pressure, and his final success in winning many to the cause of Christ. Again the secretary was so pleased that he read the letter to the treasurer, and they discussed what it would mean if the people in the Churches actually knew these true heart stories which came so often from the field.

Then a lady missionary arrived, was greeted, and she told them about her work in Peru and its special needs. They asked her a question now and then, often made delighted comment, and had one of the staff take part of it in shorthand that it might be used for publicity purposes. After this missionary had departed, with a promise of other visits before her return to the field, the secretary dictated a letter to a critic of the Centenary who had declared that the movement had accomplished very little. The letter had hard facts stated in a convincing way. Other dictation was interrupted by the arrival of a returned missionary from India,—a chum of this self same secretary and treasurer in their "boyhood days at Old Foundry"—so after hearty greeting they tilted back their chairs and heard of his work.

In due time the office boy set the staff a-smiling by his characteristic announcement that it was time to eat, and the private secretaries prepared to go to lunch, and the returned missionary was invited to go to lunch with his old friends that they might continue their conversation.

* * * * *

AS THE rehearsal proceeded there was much selection and rejection. All materials used came from the publications of the Mission Board, sometimes condensed, and often only parts used. Many questions were asked by the Director to make sure that the material was fully understood and appreciated. The conversations and actions which unified the whole were all a natural response upon the part of those taking part, with only here and there a suggestion from the Director.

The third and last rehearsal was just before the time of presentation, that is a couple of hours before. The material had been carefully studied. They followed the same plan as used before now quite naturally. Here and there interruptions were necessary to smooth out rough places, and to make sure that the supposed audience could not fail to grasp the full meaning. Then immediately it was all rehearsed again, and all was ready for the evening service.

* * * * *

THAT EVENING a somewhat nervous Director was near the front of the crowded chapel, and he was wondering a bit if he had had too much faith in his method of natural presentation. After the song service, at request, he

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DAVID G. DOWNEY, General Editor

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announced the general nature of the service, and then waited. The two "men" came in and took their places, one having just returned from his vacation, was heartily greeted by his co-worker. The two private secretaries came in ready for the day's work, which the little group faced with a prayer. The office boy arrived late and nonchalant, tossed his cap onto a peg, hurried in the morning mail, buried his nose in a magazine where he let it stick until he had returned missionaries to announce. The representatives from the field came in due time, letters were read and dictated, and finally they adjourned for lunch, without a break being made, interest was high throughout, and a real message was given to an intensely interested audience. The Director, once the production was well under way, severely reproved himself for ever, even for a moment, doubting his method of production.

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THE PRIMARY WORSHIP SERVICE FOR MARCH*

By Dorothy Kay Cadwallader

THEME FOR MARCH: THE LOVING CARE OF JESUS

First Sunday

Call to Worship "Largo"—Handel

Hymn "How strong and sweet my Father's care,
That round about me like the air,
Is with me always, everywhere!
He cares for me."
(*Carols-Leyda Publishing Co., Chicago, Ill., p. 43*)

Hymn "This is God's house and He is here today
He hears each song of praise and listens when we pray."
(*Songs for Little People—Danielson and Conant, The Westminster Press—Phila., Pa., No. 8*)

Prayer Song—"Lord, who lovest little children
Hear us, as we pray to Thee"
(*Songs for Little People, No. 21*)

Prayer

"Oh, dear Jesus, hear our prayer!
Take into thy tender care
All the leaves and flowers that sleep
In their white beds covered deep,
Shelter from the wintry storm
All thy snowbirds: keep them warm,
Hear our prayer."
(*A Prayer for Each Season—Songs for Little People No. 10*)

Following the prayer, play the music to the above words while the heads remain bowed.

Offering Service

It is more blessed to give than to receive. Acts 20:35.

Freely ye have received, freely give. Matthew 10:8.

God loveth a cheerful giver. 2 Corinthians 9:7.

For God so loved the world that He gave his only begotten Son that whosoever believeth on Him should not perish but have eternal life. (John 3:16.)

He careth for you. 1 Peter 5:7.

If ye love me ye will keep my commandments. John 14:15.

(All recite above verses together.)

Offering Hymn—(Sung as a prayer)
"Since my Heavenly Father gives me everything,
Lovingly and gladly now my gift I bring."
(*Songs for Little People No. 90.*)

Lesson Study

Chord on piano to call children around the Superintendent for a missionary story.

Missionary Story—*The Book of a Chinese Baby*—Ch. 1. By Mary Entwistle. (From any of the denominational boards.)

Song "A Whisper Song"—(Sung as a prayer—*W. H. Neidlinger-Jersey Music Co., E. Orange, N. J.*)
"I want to send a whisper song
Across the waters blue
And say to all the children there
'Jesus loves you—Jesus loves you.'"

Closing Prayer Song
"Dear Father, bless each little child
And keep us all we pray,
Safe in Thy loving care, until
Another Sabbath Day, Amen."
(*Songs for Little People, No. 98.*)

Second Sunday

Call to Worship "Spring Song"—Mendelssohn.

Hymn "This is God's house and He is here today, He hears each song of praise and listens when we pray."

Prayer (Thanks for loving care.)

Hymn "How Strong and Sweet My Father's Care."

Offering Service

Recitation of giving verses.

Offering Hymn "Offering Song" (*Leyda's Corols—p. 12.*)
"Dear Jesus, our offering we bring Thee;
With gladness this tribute we pay
To Him who looks down on the children
And never turns any away."

Offering Prayer
"Dear Jesus, we bring these gifts and pray that the little boys and girls in China may learn to kno about Thee. Amen."

Lesson Study

Chord on the piano to call the childre around the superintendent for missionary story.

Missionary Story *The Book of Chinese Baby*—Ch. 11, by Mary E wistle.

Song "The World Children for Jesus (*Leyda's Carols, p. 28.*)
"The little Chinese, with shining dar eyes,
In a country far over the sea,
Are my Chinese brothers; and
Jesus loves them
Just as He loves you and me."
Refrain:
"The world children for Jesus
The world children for Jesus
The world children for Jesus who lov them
Who loves everyone."

Closing Prayer Song (*Songs for Lit People—Danielson-Conant No. 90.*)

Third Sunday

Call to Worship "God is Love (*Songs for Little People No. 76.*)

Hymn (Played and sung slowly)
"God is Love."—(*Songs for Litt People No. 76.*)
"Listen to our Easter song,
'God is Love,' 'God is Love'
Now and all the winter long,
'God is Love.'
Flowers wake that safe were hidden,
Birds come back as they are bidden,
Children sing their Easter song,
'God is Love.'"

Verse Song 1 John 4:19 (*No. Songs for Little People.*)
"We love him because he first lov us."

Prayer Song "Our Prayer" (*Leyd Carols, p. 46.*)
"Father, hear us as we pray
Guard and keep us day by day
Help us feel Thy loving care
Everyday and everywhere."

Prayer Dear Jesus, we thank Thee f Thy care of the birds, the trees and us during the winter. We thank Th

*[Beginning with this issue of the JOURNAL, the worship programs will be published a month in advance.—Editor.]

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now that the winter is over, that the birds are coming back from the south land and for the pretty spring flowers. Thank Thee for the beautiful world. Amen.

ffering Service
The giving verses.

ffering Hymn (*No. 88 Songs for Little People*) (Sung as a prayer.)
"We give Thee but Thine own
Whate'er the gift may be;
All that we have is Thine alone,
A trust, oh Lord from Thee. Amen."

esson Study
lissionary Story *The Book of a Chinese Baby* Ch. 111, Mary Entwistle.
ong "A Whisper Song"—(*Neidlinger, E. Orange, N. J.*)
losing Prayer Song (*Songs for Little People—Danielson, No. 90.*)

Fourth Sunday

all to Worship "God is Love." (*Songs for Little People, No. 76.*)
lymn "God is Love." (*Songs for Little People, No. 76.*)
ong of Solomon 2:11-12-13-15.
"For, lo, the winter is past, the rain is over and gone;
The flowers appear on the earth; the time of the singing of birds is come and the voice of the turtle is heard in our land;
The fig tree putteth forth her green figs and the vines with the tender grape give a good smell.
Take us the foxes the little foxes, that spoil the vines; for our vines have tender grapes."
Hymn "Easter Day." (*Songs for Little People, No. 70.*)
"Each flower lifts up its face to say,
'It's Easter Day, glad Easter Day!
It's Easter Day!'"
Prayer Dear Jesus, we love Thee, we love Thy flowers, we love Thy birds, we love Thy children everywhere, we love Thee. Amen.
Offering Service
Giving Verses
Offering Hymn
"Since my Heavenly Father gives me everything
Lovingly and gladly now my gift I bring."
(*Songs for Little People, No. 90.*)
Lesson Study
Missionary Story *The Book of a Chinese Baby* Ch. IV, by Mary Entwistle.
Song "The World Children for Jesus." (*p. 28 Leyda's Carols.*)
(See Second Sunday for verse about Chinese children.)
Closing Prayer Song (*Songs for Little People—Danielson, No. 90.*)

Fifth Sunday

Call to Worship "God is Love." (*Songs for Little People, No. 76.*)
Hymn "God is Love"
Song of Solomon 2:11-12-13-15
Hymn "Easter Day" (*Songs for Little People, No. 70.*)
Prayer
"Hear us thank Thee, kindest Friend
For the springtime Thou dost send,
For the warm sunshine and rain,
For the birds that sing again,
For the sky so clear and blue
For this happy Sunday too,
Hear us thank Thee."
(*A Prayer for Each Season, No. 10—Songs for Little People.*)
Following the prayer, play the music to the above words while the heads remain bowed.
Offering Service
Giving verses
Offering Hymn—(*Songs for Little People, No. 90.*)
Birthday Service (Recognition of all children having birthdays during March.)
Birthday Wishes (*Leyda's Carols, p. 16*)
"Wishes true, we bring you,
On this happy birthday,
Kind and dear,
Through the year,
May the Father keep you."
Birthday Prayer
Dear Heavenly Father, we thank Thee for these children. May the coming year be a happy one for them. Help them to be kind to each other and to all of Thy birds and trees and flowers. For Jesus' sake. Amen.

Lesson Study

Song Service (Preparation for Easter)

"God is Love" (*Songs for Little People, No. 76.*)

"Easter Day" (*Songs for Little People, No. 70.*)

"Children's Easter Praise" (*Songs for Little People, No. 74.*)

"On this blessed Easter day
Little children sing
Joyful songs of love and praise
Unto Christ the heavenly king."

"Spring Song of Praise" (*Rhodes & Ponsonby, From the Mayflower.*)

"Wake, oh wake to greet the spring
Every flower and growing thing!
Thrush and songbird soar and sing,
Glory to the Father!"

"The Alder by the River" (*Songs for Little People, No. 110.*)

"The alder by the river
Shakes out her powdery curls,
The willow buds in silver
For little boys and girls,
The little birds fly over
And oh, how sweetly sing!
To tell the happy children
That once again 'tis spring.

Chorus:
Who is it brings the flowers,
Adorning earth anew?
'Tis God, oh happy children,
He makes them all for you,
He makes them all for you."

Closing Prayer

We thank Thee for the springtime Lord. We thank Thee for the gla Easter time that is coming. Help u to think of Thee during this comin week and help us to be kind to on another. Amen.

JUNIOR WORSHIP PROGRAM FOR MARCH

By Nan F. Weeks*

THEME FOR MARCH: OBEDIENCE

First Sunday: Obedience to Conscience.

Prelude (Instrumental) "Morning Voices" by Greig.

Response

Supt. Give diligence to present thyself approved unto God. (2 Tim. 2:15).

Dept. Herein I also exercise myself to have a conscience void of offence toward God and men always. (Acts 24:16.)

Supt. War the good warfare; holding faith and a good conscience. (1 Tim. 18, 19.)

Hymn "Fight the Good Fight."

Fellowship Service

Recognition of Birthdays, New Members, Honor Classes, Church Attendance, Visitors and the like.

Announcements.

Recognition of Others (Missionary Feature).

Hymn "Onward Christian Soldiers."

Story A Boy Who Obeyed His Conscience. (Daniel 1:1-21).

Hymn "Dare to Be a Daniel."

Offering Service

Response

Supt. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. (2 Cor. 9:7).

Dept. Freely ye received, freely give. Matt. 10:8.

Collecting of Offering by Ushers.

Prayer

Bless thou the gifts our hands have brought;
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought
The rest, O God, is in thy hand.
Amen.

"Book of Worship"— Hartshorne.

Devotional Service

Scripture. Psalm 1.

Prayer

Hymn "More Like the Master."

Response. Let the words of my mouth, and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.
—(Psalm 19:14).

Lesson Study

Closing Hymn "Yield Not to Temptation."

Prayer

Second Sunday: Obedience to Parents

Prelude (Instrumental). "Nocturne" by Meyer-Helmund Op. 28, No. 1.

Doxology

Call to Worship

Supt. It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High.
(Ps. 92:1)

Hymn "When Morning Gilds the Skies."

Devotional Service

Scripture (What God's word says about our duty toward our parents. References to be read by juniors).
Exodus 20:12.
Deuteronomy 5:16.
Proverbs 6:20.
Proverbs 10:1.
Proverbs 23:22.
Matthew 15:4.
Matthew 19:19a.
Ephesians 6:1.
Ephesians 6:2.
Colossians 3:20.
Luke 2:51. (Jesus' conduct toward His parents.)

Prayer. (Thanks for the love and care of our parents, and a request for help as each junior tries to be obedient and respectful.)

Hymn "Savior, Teach Me Day by Day."

Fellowship Service

Announcements.

Recognition of Birthdays, New Members, Visitors, Honor Classes Church Attendance.

Recognition of the World Famil (Missionary story or prayer.)
Hymn "We've a Story to Tell t the Nations."

Offering Service

Supt. Remember the words of th Lord Jesus, that he himself sai It is more blessed to give tha to receive. (Acts 20:35.)

Collecting of Offering by junio ushers.

Prayer song (Tune Boylston).
We give thee but thine own,
What e'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.
Amen.

Hymn "Open Mine Eyes that I Ma See."

Lesson Study

Closing Prayer

Response (Sung softly.)

Holy, holy, holy, Lord God of Host Heaven and earth are full of th Heaven and earth are praising thee O Lord, Most High.
(Refrain of Hymn, "Day is Dyin in the West")

Third Sunday: Obedience to School Authorities

Prelude (Instrumental) "Largo" b Handel.

Response (Psalm 66:1, 2)

Supt. Make a joyful noise unt God, all the earth:

Dept. Sing forth the glory of h name:
Make his praise glorious.

Hymn "Praise Him, Praise Him."

Fellowship Service

Recognition of Birthdays, New Members, Visitors, Honor Classes Church Attendance. . .

Recognition of God's World Famil (Missionary feature).

Announcements.

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ering Service
sponse
Supt. Upon the first day of the week let each one of you lay by him in store, as he may prosper. (1 Cor. 16:2).
Dept. Bring an offering, and come into his courts. (Ps. 96:8b.)
llecting of Offering (Quiet Music)
sponse (All standing)
All things come of Thee, O Lord, And of thine own have we given thee. (For music, see January program.)
yalty Service
Salute to Our Country's Flag
I pledge allegiance to my flag, and to the republic (empire) for which it stands; one nation, indivisible, with liberty and justice for all. I salute thee.
Patriotic Hymn (One stanza)
Salute to Christian Flag.
I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands; one brotherhood, uniting all mankind in service and in love. I salute thee.
Hymn. "There's a Royal Banner" or "Fling Out the Banner."
ory: When Jesus was a School Boy. (Luke 2:40-47.)
mn "I would Be Like Jesus."
votional Service.
Scripture 1 Tim. 4:12-16.
How Jesus Grew Luke 2:52.
In wisdom—Prov. 9:10.
In stature—Ps. 31:24.
In favor with God—2 Tim. 2:15.
In favor with men—Phil. 2:3-5.
Prayer (For help as each tries to be obedient to the laws of the school, and honorable in study and play.)
Hymn "True-hearted, Whole-hearted."
Call to Study
Supt. "Open thou mine eyes that I may behold wondrous things out of thy law." (Ps. 119:18.)
Lesson Study
Closing Hymn "Saviour, Again to Thy Dear Name."
Lord's Prayer

Fourth Sunday: Obedience to Our Country's Laws

Prelude (Instrumental) "Melody in F" by Rubenstein.
Response.
Supt. Blessed is the nation whose God is Jehovah. (Ps. 33:12a.)
Dept. To be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work. (Titus 3:1.)
Loyalty Service
Salute to the Country's Flag (See preceding program.)
Hymn "God Bless Our Native Land."
Salute to Christian Flag (See preceding program.)
Hymn "Loyalty to Christ."
Fellowship Service
Recognition of New Americans (Home Mission story).
Hymn "Love Thyself Last."
Recognition of Birthdays, New Members, Visitors, Honor Classes, Church Attendance
Announcements
Offering Service
Response
Supt. God so loved the world, that he gave his only begotten son, that whosoever believeth on him, should not perish, but have eternal life. (John 3:16.)
Dept. Freely ye received, freely give. (Matt. 10:8.)
Collecting of Offering (Quiet music)
Prayer
Dear Jesus, our offering we bring thee,
With gladness we give it today,
To him who looks down on the Juniors,
And never turns any away.
Oh help us, dear Jesus, to give thee
Not only our offering today
But hearts full of love for the Savior,
Take us all in thy keeping, we pray
Amen.
—*Adapted.*
Hymn "Lord, While for All Mankind We Pray."
Devotional Service
Scripture. 1 Peter 2:13-16.

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I. *Boston University School of Religious Education and Social Service* is an integral part of a great metropolitan University which enrolls annually more than 10,000 students, in 10 schools and colleges. Its students participate in the cultural advantages of a great student center.

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Prayer (That each may be a noble Christian citizen.)
Response (with heads bowed)
God bless the land our fathers loved;
God keep their children true.
Firm for the right we'll take our stand,
With courage ever new. Amen.
—*Worship and Song.*
Hymn "America the Beautiful." (God Save the King.)

Call to Study
Supt. Teach me, O Jehovah, the way of thy statutes;
And I shall keep it unto the end. (Ps. 119:33.)

Lesson Study

Closing Hymn "Blest Be the Tie That Binds."

Prayer

Fifth Sunday: Obedience to God

Prelude (Instrumental) "Evening Song" by Schumann.

Response (Psalm 95:1-3)
Supt. O come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of our salvation.
Dept. Let us come before his presence with thanksgiving;
Let us make a joyful noise unto h
with psalms.
All For Jehovah is a great God,
And a great King above all gods

Hymn "Lord, Thy Glory Fills t
Heavens."

Fellowship Service
Announcements
Recognition of Birthdays, New Mem
bers, Visitors, Honor Classes
Church Attendance . . .
Recognition of Stewardship
Supt. This commandment have w
from him, that he who lovet
God, love his brother also.
John 4:21.)
Dept. Thou shalt love thy neighbo
as thyself. (Mark 12:31.)

Missionary Story

Hymn "Far, Far Away."

Offering Service
Supt. He that giveth, let him do
with liberality. (Rom. 12:8

Collecting of Offering (Quiet music

Prayer
Heavenly Father, bless this offering
Which we bring to thee today,
May we, with it, gladly give the
Love and service, Lord we pray.
—*Amen.*

Devotional Service

Scripture (Response)
Supt. Know thou the God of th
father, and serve him with
perfect heart and with a willin
mind (1 Chron. 28:9.)
Dept. For this is the love of Go
that we keep his commandment
(1 John 5:3.)
Supt. Give diligence to presen
thyself approved unto God.
Tim. 2:15.)
Dept. We must obey God rathe
than men. (Acts 5:29.)
All. All that Jehovah hath spoke
we will do and be obedien
(Exod. 24:7.)

Hymn "Trust and Obey."

Prayer
Response (Sung softly) "Hear Us, Father."

Lesson Study

Closing Hymn "I'll Go Where Yo
Want Me to Go."

Lord's Prayer.

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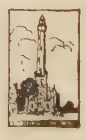

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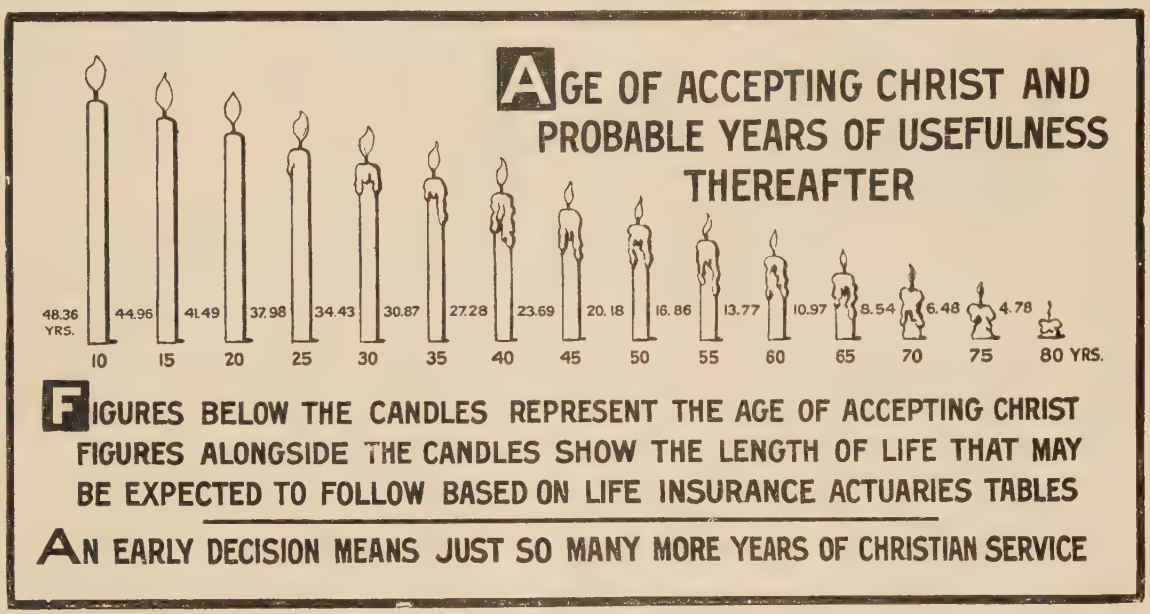
THE NEEDED EMPHASIS IN MISSIONARY EFFORT

By H. E. Coleman*

HE MISSIONARY policy of the last ifty years has naturally been domi-ed by those who came from the ological seminaries about fifty years . The type of evangelism (namely adults) prevailing at that time so upied their efforts that the children e neglected. The child was not con-red capable of a real religious experi-e until he, too, had become a sinner. capacity for experiencing the love of ist and the Father and of being *saved n going into sin* was almost entirely rlooked.

HE GOSPEL was "good news," and when the missionary set foot on for-n soil he thought the heathen *should* glad to receive the "good news." was not, however, and the missionary received with spicion and s considered ntruder. The sionary went preach to is genera-n." They did realize the g process it k to cultivate arren soul in-a joyous, self-ring, Chris-n personality. course, if each who heard Gospel had ceived it with and had gone l told others, h considering t he had nd the "pearl great price," task of reach-a nation uld have been soon accomplished. But did not work that way. The early ssionary did not realize the magnitude he task.

HE TASK of leading an adult to Christ in a land occupied by many er religious beliefs is an entirely differ-undertaking from converting an adult o has been brought up in a civilization t is built up out of Christian ideas, l who has been taught more or less l been unconsciously influenced by ristian standards of life. To him the eal is to turn to what he knows to right and good. Not so with the man o grows up under the shadow of a ddhist temple, or with him who goes ce a year with his whole village to an night festival around a shinto shrine. hen we consider therefore that in erica, under these most favorable ditions, only five out of every hundred persons become Christians after they are twenty-one (or some such figure), and then consider how infinitely much harder it is for men under the conditions above described to take up with a new religion, we will begin to see how much more difficult the task is. In addition to the fixed condition of the adult mind, they hold a prejudice against foreigners. They have grown up in an atmosphere of superstition and ignorance of the truly spiritual that makes it difficult to take in the spiritual teachings of Christianity. Christ is to them a religious hero—He is strange. They have their own religious heroes whose very graves they honor and whose spirits are enshrined in their midst. Why should they turn to a foreign leader? They are bound to the family and temple customs. The head of the family is bound to keep these customs up in loyalty to his ancestors. They are patrons of the temple and the many shrines where they go to pray for success in every venture of life. How can they change their loyalty and incur the displeasure of the spirits of their ancestors? Many live in a lower moral plane and are not willing to subscribe to the self denying standards of Christianity. What's the use?



IN THE FACE of these well attested facts, does it not look as though there should be a shift made in the proportion of our investments? If such good results can come from our very imperfect methods of the past, how much more may we expect in results when the emphasis is placed where it belongs and we have better methods and better trained teachers?

Moreover, the success in other lines of effort is also found to depend largely on the seed sown in the Sunday school. Friends of mine who have probably done the most successful work for young men students in Japan say that those who come to them and who develop as Christians and workers are those who have had some training in Sunday school. All this shows that the acts of kindness on the part of the teachers in the Sunday schools—many of them one-room Sunday schools held in little Japanese homes—break down prejudice against Christian people and things in the minds of the boys and girls. They see something in their kind young teacher worth imitating; they are given ambition and high ideals. The little taste of truth found there gives them a desire for something more, and they are willing to go to a Christian school, or buy Christian books, or go to a Christian Bible class or church. Besides, this, the negative value is great. Their minds are turned toward the good and cleansed of the immoral, so they have no desire to go with the common crowd to questionable places of amusement.

A YEAR AGO this spring I visited some missionary friends who were living in a town of about five thousand. It was a very old and conservative town. It was the first time that any foreigner had come there to live, and indeed it was almost the first time for missionaries to settle down in a town so small. These friends are, I believe, attacking the problem of reaching this town at the place of least resistance. They are winning the children through the Sunday school, and they are emphasizing the committing of hymns to memory. Already these children are singing these hymns in the streets as they play in groups in various parts of the town. Even though the Sunday school was small they held an athletic meet and this practical interest in the life of the children of the town attracted some of the young

*Secretary for the World's Sunday School Association in Japan.

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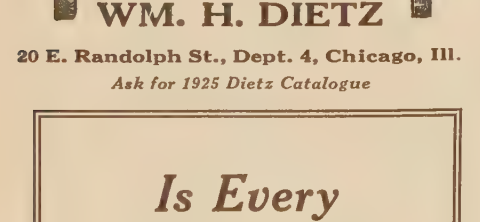

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people. As a result their Sunday school enrollment was doubled. Through his work some of the young people are getting an idea of service.

IF IN THIS way we can fill the streets of our towns and cities with children singing the Christian hymns, and at the same time fill their minds with Christian ideals through wise teaching and the memorizing of suitable prayers and Psalms, this alone, by the time one generation grows up, will revolutionize the thinking of the nation. Moreover, one of the very best means of opening the hearts of the parents is by kindness toward their children. The example of a single child repeating its mealtime prayer has been known to turn the attention of the parents so that they were finally won to Christianity and Christ.

SHALL we not therefore come to the standpoint of Jesus when "He called unto him a little child and *set him in the midst*" saying to his *adult* auditors, "*Except ye turn and become as little children ye shall in no wise enter into the Kingdom of Heaven.*"

WHEN AN adult is urged to come into the Kingdom he has so much to unlearn and so many sinful habits to overcome that it is very difficult for him to come in the attitude of a little child. It is, however, not difficult for a child to learn to trust in a loving, heavenly Father. Spiritual things come to him easily, but he needs careful guidance when it comes to putting into practice the ethical principles of Christianity. This is where the church and the home have sadly failed in the past. We are now discovering that, with the proper co-operation on the part of the home, the day school and the church, children can be kept in the Christian environment so they may never experience estrangement from the heavenly Father from earliest childhood.

WE ARE therefore coming to see that the ripest field for harvest for the church is that great group of children, boys and girls from six to fifteen years of age. These are the plastic years, the years during which the most important steps are being taken in character building. It is within this period that they should come into the Christian fellowship of the church. The old policy that allowed these children to be neglected was responsible for laying on the church an unbearable burden. For, after years of sinful wandering, it was ten times or a hundred times harder to reclaim them and bring them into the church than it would have been to keep them when they were enrolled in Sunday school classes. While this is one great field for educational evangelism by the church, whether in the mission field or in the home land, there are two other groups that must be taken into our general plan.

AS WE prepare to undertake our task we at once face the need of workers, and for these we find the most fruitful field is that large group of active and enthusiastic young people from sixteen to twenty-five years of age. They are young and strong, full of ambition and enjoy the thrill of a difficult task. Many of them have been lost to the church simply because they have been given no vision and no practical task to challenge their powers. This group we go after, therefore, not simply to make them Christians but to make them workers, not simply to lead them to believe but to lead them to serve. I call to mind just now the Japanese who is so keen in the training of Sunday school teachers that he draws into his training class young men before they themselves become Christians, and he makes the Christian life of service so attractive that they are willing to get up at 5 o'clock through the winter once or twice a week and study for two hours before going to business in order to learn the meaning of the Christian life and how to serve the Christ. Is this not coming pretty close to Jesus' emphasis on service? This seems to me to have a much stronger appeal to the young people of today than the simple message of salvation in order to escape punishment in the dim and distant future.

EVEN WHEN some are able to break away and embrace the new religion, the difficulty of giving up the family god shelf, the fact that they have no habits of Sunday observance or church attendance, no habits of giving and self-denying service that Sunday is a day when their non-Christian friends come to visit them that it is a day, too, when the non-Christian government and other officials arrange functions that demand their attendance; these, and many other things, make it very difficult for the new adult Christian to get any effective training in Christian standards and habits. In fact it is so long before an adult convert becomes a developed Christian that he is hardly of more use to the church than counting as a soul saved—and saved at terrific cost.

A FEW YEARS ago I visited a friend who has been a missionary in Japan for about thirty years. He had a church built on the corner of two down-town streets. There were windows on the two sides in the little gospel hall so that these could be opened and people could stand in the street and listen. A door on either side opened on to a concrete floor, so that the public could walk freely in with muddy, wooden cloggs and sit down and listen. It was admirably adapted for evangelistic preaching. There was, however, no provision for taking care of and the teaching of children. "They might come with their parents if they cared to listen to the Gospel." This man confessed to me he believed he had made a mistake. This great effort had made little impression. He believed it would have been much better if they had

sted in provisions to reach the lren.

HEN WE attacked the problem of reaching this nation with the Gospel, people were already saturated with ious superstitions and customs of dreds of years, and satisfied with own many religions. We did not "sit down and count the cost" rding to scripture. We thought we e going with a faith that would remove ntains. We did not know what kind ıountains they were. It would have ı considered a great lack of faith ed if we had said in the face of those ions of stolid faces and immovable s, "We cannot reach *this* generation. must plan our process of education training and reach the next." They not see that to reach the next genera- the best possible way was to begin ng the seeds of kindness and truth in hearts of the children of the present, that this was a task to challenge their y resource. They did not see that children of every generation must be to Christ if the nation is to become istian. They did not realize the army vorkers that would be needed, and efficient workers are the result of a process of spiritual culture and ning in the principles of Christian ıg.

ORTUNATELY, some missionaries did invest some time and effort in e children of that day—some rough ready, but ambitious boys. It was tly effort and time, for the money t into evangelism for the present eration that has long since passed y; but the Christian leaders of the ent passing generation came from se small groups of troublesome, but itious boys.

UR MONEY has been invested and our time has been spent largely up he present in buying partly burned candles, when the long new ones were there to be had even in larger numbers for the same price. A study of the candle chart will show what we mean.

AN EARNEST Christian layman has estimated that for one adult of fifty years of age to be won to Christ ten children of twelve years of age can be won. If we count up what this means in years of service for the church and the Kingdom of God, according to life insurance estimates, ten men of this age would render two hundred years of service. All these years would not be efficient service, however, because of probational training at one end and declining vitality at the other. For the same investment that secures ten adults, however, one hundred children from twelve to fourteen years of age might be won to Christ. Now, according to the same estimate of probabilities, each child would have forty-five years plus in which to serve God and the church. This would mean that the hundred children would serve 4,500 years, and these the best years of their lives rather than the poorest. Here, therefore, we are faced with the conclusion that we have a clear profit of 4,300 years of service for God when we invest in the children rather than in *ten* adult people. This is the result of looking toward and planning for the future of a working church rather than spending our efforts in saving a few souls today so that they may die in peace tomorrow.

LAST YEAR one of our best evangelists in Japan was converted. Mr. Seimatsu Kimura was converted to the value of the Sunday school. He has held evangelistic meetings all over Japan and has been considered successful. He has held union meetings and has worked for months at a time for one denomination. Last summer when he spoke to our Summer Training School for Sunday school workers at Karuizawa he said that he had found that the permanent results that came from his evangelistic efforts, i. e., those who finally came into the church as useful Christians, were almost without exception those who had been brought up in the Sunday school. The success of his work depended on the seeds of truth sown in the hearts of the Sunday school children. Moreover, it is reputed that among the "backsliders" it is almost never that you find one who has had any considerable training in the Sunday school. And when it comes to the workers in the Sunday school and the church, they are almost invariably those who have come up through the Sunday school. I was surprised myself to hear last summer a speaker say at our Conference of Federated Missions that our evangelists and pastors were recruited not so much from our Christian day schools as from the Sunday schools.

THE OTHER group that is most important for laying a foundation for our main effort is that enbracing the cradle roll and kindergarten children. We know now that we can never begin too young with the child and all that we can do to provide a Christian environment and instill into the minds and hearts of the children in the pre-school age Christian ideals, will make our task of Christianizing the children above these years much easier.

A FULL appreciation of the importance of each of these groups and of their inter-relation and inter-dependence will introduce us into the happiest endless cycle of Christian effort that can be imagined, viz., the glorious task of reaching the children for Christ, leading them into mature Christian experience, and training them to lead more children, to become additional workers to lead more children, to become other workers to lead more children and on *ad infinitum*. And so the *task of leading the world to Christ can be done by no other way than by continuously leading the children of the present generation.*

* * * *

CHURCH SCHOOL FOLKS AND FACTS

OCTOR William C. Poole, Pastor of Christ Church, London, England, President of the World's Sunday ool Association, says: "You have ed us all under very definite obliga- by your splendid JOURNAL OF LIGIOUS EDUCATION which hes us from month to month. I am tioning it to all the Sunday school kers whom I meet from time to time, in every way I am seeking to advance interests of the publication. I trust t it will be increasingly a means of iration to the whole religious world."

* * * *

1917 the General Secretaries of Wisconsin, Iowa, Minnesota and th Dakota, together with the City Secretaries of Saint Paul, Minneapolis and Duluth, Minnesota, held an informal meeting in the city of Saint Paul, immediately preceding the holidays. This informal conference lasted three days. The interchange of ideas concerning the educational needs of the territory represented proved so helpful that it was decided to hold this informal conference annually. As a result of this conference a manual on field organization was developed, and later formed the basis of the manual now being used in many parts of the International field.

Each of the leaders was asked to bring a list of topics which he would desire to have discussed. No program was either typewritten or printed. This conference has been continued and is still being held. The group met in Saint Paul on December 17 to 19, 1924. The Field Superintendent of the International Council dropped in on the group and enjoyed the fellowship of the old friends of former days. State and International relationships were freely discussed and we believe that the atmosphere was somewhat cleared with reference to some of the problems that are concerning us at the present time.

* * * * *

DOCTOR Charles Peters, Superintendent of Week-Day Religious Education of the Publication and Sunday School Board of the Reformed Church, says of the JOURNAL, "It is the best publication that has ever been issued for the Sunday School."

ON JANUARY first the Sunday School Board of the Southern Baptist Convention tendered a complimentary dinner to Doctor I. J. Van Ness, its General Secretary, in honor of his completion of twenty-five years of service with the Board.

* * * * *

MR. SAMUEL B. Fares, General Secretary of the Philadelphia Sunday School Association, says, "It seems to me that in the December issue you produced the finest thing that I have ever seen in the way of an educational journal."

* * * * *

SALT Lake City, Utah, has organized a City Council of Religious Education. The membership is composed of the pastors, superintendents and some special leaders in general and religious education. The Council has sent a request to the International Council of Religious Education for supervision of its work. This brings to our attention a problem of policy which must be settled in the near future.

We believe that some plan should be outlined whereby City Councils of Religious Education in unorganized territory may have direct supervision from the International Council of Religious Education.

* * * * *

Bert S. Forsythe, Wilmerding, Pennsylvania, has been crowned. Many will remember him as a former Superintendent of the Adult Division of the Pennsylvania State Sabbath School Association. More recently he has been Adult Division Superintendent of the Allegheny County Sunday School Association, President of the Allegheny County Federation of Organized Adult Bible Classes, Director of the Turtle Creek School of Religious Education, Welfare Secretary of the Wilmerding Y. M. C. A., Sunday school superintendent and local pastor. One of the best known and best informed workers with adults in Pennsylvania, able, winsome, indefatigable, aggressive, and optimistic, he was making a remarkable contribution to the Sunday school work. In apparently perfect health and working right up to the night of his death, he was called home very suddenly early Thursday morning, October 30, without any intimation of illness. He did a great work and will long be remembered by a host of friends in the Keystone state.

* * *

REVEREND Lyman Bayard, of Chula Vista, California, has sailed for Palestine, where he will make a careful study of the peoples and customs of Bible lands. He has already been engaged to write the JOURNAL'S 1926 Easter pageant.

THE AMERICAN Sunday School Union, 1816 Chestnut Street, Philadelphia, publishes a valuable series of two hundred Bible pictures by modern artists, for the use of Sunday school workers. The series is known as the Union Bible Pictures, with one hundred illustrating Old Testament themes, and one hundred illustrating New Testament themes. The price is $2.00 for the set. On the reverse side of each picture is the full text of the Bible incident which the picture illustrates, a brief statement concerning the artist, and the message of the picture.

* * * * *

PROFESSOR Frank Otis Erb, of Rochester Theological Seminary, is Dean of a thriving Community Training School for the city of Rochester.

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DOCTOR Walter A. Squires, Director of Week-Day Religious Instruction for the Board of Christian Education of the Presbyterian Church in the U. S. A. says, "I have been much pleased with the publication of the JOURNAL."

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THE Inland Empire Sunday School Association at a recent meeting of the reorganization committee adopted a constitution and agreed upon the name "The Inland Empire Council of Christian Education." Mr. A. M. Locker, Field Superintendent, says, "The copy of the constitution sent to the International Council of Religious Education is one of the very best that has reached our desk. The matter of final adoption of the constitution and the work of the new organization is to be determined at the state convention in May. The matter of the union of eastern and western Washington and northern Idaho into one Council of Christian Education is being very favorably considered."

* * * * *

REVEREND Frank McKibben, County Director of Religious Education for Saint Joseph County in Indiana, says, "It is my hope that the new year will bring ever increasing prestige and power to the INTERNATIONAL JOURNAL."

* * * * *

REVEREND Harry Hopkins Hubbell is the efficient Director of Religious Education of the Pilgrim Congregational Church of Saint Louis, Missouri.

* * * * *

REVEREND Otto F. Laegeler, Superintendent of the Department of Religious Education, New Jersey Baptist Convention, says: "I want to personally express my appreciation for this high class JOURNAL."

* * * * *

A BEAUTIFUL new chapel is being erected, crowning the hill at Conference-Point-on-Lake Geneva. This will be greatly appreciated by all who attend the conference and camps at Lake Geneva in the summer of 1925.

THE POEM entitled "The Spirit of the Christmas Chimes," used in the December JOURNAL, page 8[illegible], is copyrighted by the Hall-Mack Company, Philadelphia. The JOURNAL acknowledges their courtesy in its use.

* * *

Doctor M. Hadwin Fischer, Superintendent of Education of the Pennsylvania State Sabbath School Association, submitted the following program of Christian education to his Education Committee:

1. Cooperate with existing agencies in promoting Christian education.
2. Emphasize the need of a trained leadership and aid in its promotion.
3. Establish and help standardize Community Training Schools.
4. Arrange for an annual conference of leaders in Community Training Schools.
5. Encourage the promotion of Church Vacation Schools in 1925.
6. Cooperate in promoting institutes for the instruction of leaders in Church Vacation Schools.
7. Cooperate in the promoting of Intensive Standard Training Schools where there is a community demand.
8. Cooperate with local and community agencies in promoting week day religious instruction.
9. Present the principles of Christian education to seminaries, colleges, normal and high schools as opportunity presents.
10. Promote a reading course for leaders whose needs are not met by other training agencies.
11. Promote a summer Standard Training School for local Church and association leaders.
12. Study outstanding efforts in Christian education and make available the findings for all cooperating agencies.

* * * * *

MISS VIOLET W. Johnson, Children's Division Superintendent of West Virginia Council of Religious Education, says, "I am finding the INTERNATIONAL JOURNAL most interesting and helpful, and I am sure it will fill a real need in our Church schools"

* * * * *

MR. JOHN R. Pepper, Superintendent of the First Methodist Sunday School, Memphis, Tennessee, since November 1, 1880, is rejoicing, together with many of his associates, in their new Sunday school building recently dedicated. The booklet announcing this important event is exceedingly attractive.

* * * * *

MR. Z. B. EDWORTHY, Superintendent Young People's Division of the Colorado Council of Religious Education, says, "The Father and Son number was excellent. It helped out in a fine way, and I hope that we may get the JOURNAL, with its wealth of practical

erials, into the hands of a large ıber of our Colorado Council officers workers."

* * * * *

HE CONNECTICUT Sunday School Association says, "We secured Pro- or O. W. Warmingham, of Boston versity, to give a series of addresses all our County Conventions. This ı we followed one year ago with fessor M. A. Honline. We believe t a constructive series of addresses vorth more than three addresses on erent subjects which are not related. then give considerable time to con- nce work, which enables us to present various phases of the work in a real cational manner. Arrangements have n made for a two weeks training ool in six centers of our state, in ch Professor M. A. Honline will ch two courses. Last year Professor nline was with us for six weeks and e a course of lectures in five places, nulating the interest in religious edu- ion in general. Now he comes back us to do more educational work. We e the advantage of Professor Hon- 's drawing power, which enables us more than double our attendance in ry place he teaches. He also helps to convert those who are not par- ılarly interested in the work to the se of religious education."

* * * * *

EVEREND Harold N. Geistweit, - pastor of the First Baptist Church, Auburn, New York, says, "The De- ıber issue of the INTERNATIONAL URNAL OF RELIGIOUS EDUCA- ON has just come and I want to con- tulate you upon the high quality of issues so far. They are genuinely pful."

* * * * *

R. JOHN H. Hauberg, Rock Island, Illinois, has maintained for a num- of years a most helpful interest in rs. He has been very successful in ing them on camping trips, and has d of his experiences in a very inter- ing little book entitled, *The Big Hike the Summer Vacation Period.* He has de possible for many boys a rare com- ation of recreation and education.

* * * * *

HE AMERICAN Youth Foundation issued in November, Volume One, mber One of its interesting publica- ı entitled *The Founders Four-Folder*, G. Orwig editor, subscription fifty ts per year.

* * * * *

OCTOR Walter G. Fiske, Dean of the Graduate School of Theology, erlin College, Oberlin, Ohio, says, he magazine all looks good to me, eedingly attractive, illuminating, and rming. You are going to help the urch school teachers tremendously h it, if they can be induced to take nd use it."

* * * * *

OCTOR J. M. Price, of the School of Religious Education, of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, says, "I want to congratulate you on the splendid magazine you are putting out. I think it is by far the best in the field of religious education."

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THE JOURNAL will be glad to receive at any time pamphlets descriptive of newly dedicated Church school buildings.

* * * * *

DOCTOR H. Shelton Smith, Superintendent of Education of the International Council, is gathering an exceedingly strong faculty for the International Summer Schools of Religious Education, to be held at Lake Geneva, Wisconsin, Geneva Glen, Colorado, and Lake Winnipesauke, New Hampshire.

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MR. JOHN R. Voris, Associate General Secretary of the Near East Relief, sailed on December 27 from New York to the Near East to make a thorough study of the religious education situation in the Near East orphanages.

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JAMES T. Carlyon, Librarian of the Iliff School of Theology, Denver, Colorado, says, "Permit me to express my pleasure at the type of work you are doing in the JOURNAL."

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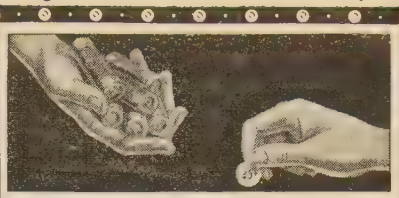
MR. A. M. LOCKER, Field Superintendent of the International Council, writes: "Many of the states are planning to hold efficiency conferences for the purpose of training county officers and outlining a program of work for county Sunday School Associations.

Pennsylvania, Iowa, Missouri, and Vermont hold annual mid-year meetings for two days. Iowa pays the railroad fare for all county presidents who will attend all of the five sessions of the conference. Pennsylvania gives free entertainment to all county presidents and secretaries who attend.

Illinois holds thirteen one-day regional conferences this year. The places for holding these conferences are so distributed that *all* county and district officers may attend at very small cost.

Indiana, Michigan, Kentucky, Nebraska, New York, Colorado, and Ohio also hold regional conferences. Most of these states hold only one-day conferences. Other states may hold similar conferences but they have not been reported.

The program for these efficiency conferences should be based on the needs of this field. Therefore, a careful survey should be made months in advance of the building of the conference program. No state can do its best work and meet the spiritual needs of its constituency without an intelligent volunteer leadership. In the last analysis, county officers and local Church school officers—all volunteers—are responsible for this promotion of an adequate program of religious education in every part of the field.



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The Trustees of the Hartford Seminary Foundation announce a gift of $250,000 from Mr. John D. Rockefeller, Jr. The Hartford Seminary Foundation not only trains for the Christian ministry through the distinctive work of the Theological Seminary but, through the Hartford School of Religious Pedagogy, it trains young men and women as lay workers in the Sunday school and the whole field of religious education, as well as for various other forms of church work and social service; through the Kennedy School of Missions it trains for the foreign field.

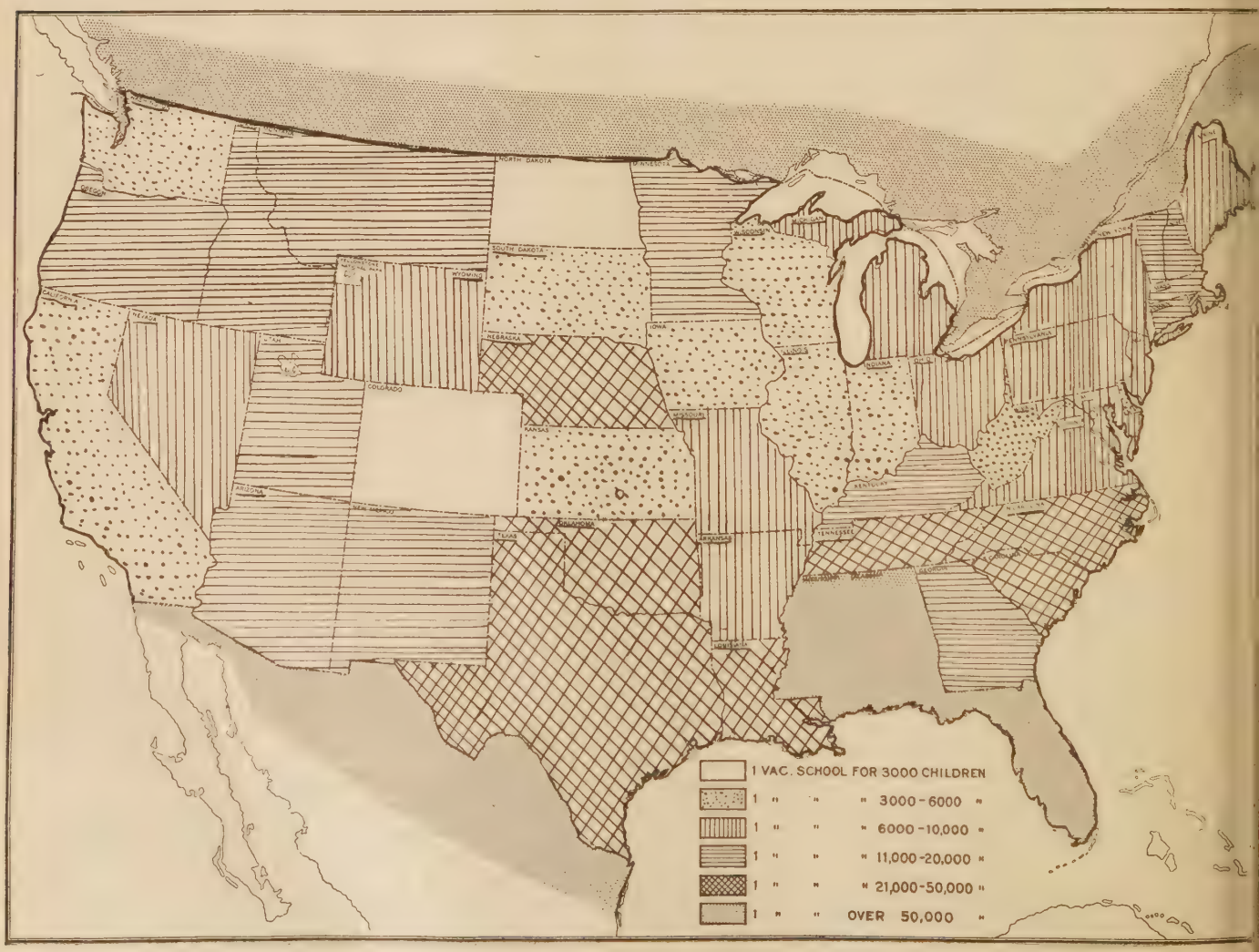
VACATION SCHOOL GEOGRAPHY

By Adaline C. Geunther

THE INTERNATIONAL Association of Daily Vacation Bible Schools presents on the accompanying map the results of the study of the distribution of the Church Vacation Bible Schools during the past season. This study is based upon incomplete statistics, but the estimates were made up from a consensus of all reliable information which could be obtained. It is interesting to observe that in those sections of the country where there are the largest number of vacation schools in proportion to the number of children, the denominations have been very active both along missionary and educational lines, and the Councils of Religious Education are well organized. The spread of the Vaughn Vacation School idea is responsible for the good showing in Wisconsin and adjoining states. Wherever vacation school promotion has been stressed, the results are evident. Speaking generally, the movement has had its largest growth in the territory covered by those denominations which earliest adopted it as a mode of service to the children, from the missionary or educational points of view. It must be borne in mind, also, that vacation schools of a high order are being conducted even in those sections where the number of such schools is as yet comparatively small. This is particularly true of Canada where the vacation school idea had its origin.

Accepting as an ideal the fact that every child in America needs and has a right to the service of the vacation school, it would seem that every denomination, even including those who have longest had the vacation school in their program of promotion, should greatly enlarge its conception of what the summer season may become in the life of the Church, and inspire its educational leaders to establish these schools everywhere. One state after another has vastly increased its number of schools in a short time by placing emphasis upon the possibilities of the vacation school program In North Dakota the State Council has been active in this field for several years. The same is true of Colorado, and in West Virginia, it was actively taken up last year through the Children's Division of the Council, and the denominations In Georgia there was a rapid growth through the efforts of the State Sunday School Association and the State denominational workers.

The vacation school movement beginning in Canada in 1877, and actively in New York City in 1901 has grown steadily but as yet there are only three per cent of the children of the country enrolled and five per cent of the Churches have offered their services. Even those denominations which have been promoting the idea for the longest period of time report that about twelve per cent of the Churches, which have Sunday schools have as yet organized vacation schools It seems evident that the vacation school is destined to take the same course as the Sunday school and gradually become incorporated into the life of the Church.



BIOGRAPHY AND CHARACTER BUILDING

By Helen Lockwood Coffin

HERE IS a revival of interest in biography as material to be used in building of character. The new ection in which this interest is turned ıot the subject itself or its use as a agogical tool. There is no longer any ument about that. It has been ac- ted that "the proper study of man- d is man" and we have been warned g ago, by Longfellow and others, to ch the "footsteps in the sands of e." It is because there are so many lions of them, from the beginning to v, that we are studying biography n a new angle: "Which biographies best suited for character building?" Choose by theme" is one suggestion. the biographies which emphasize the racteristics which we are the most ious to develop. But are we sure we w what they are? If it were a matter the old-fashioned accepted virtues could probably all of us reel them off. they old-fashioned? Or will they nd true in the test of modern condi- ıs? "Study the young people and ," advises somebody; "find out where y are weak, then emphasize the itives of these negative attributes." the present chaos of flappers and iks it takes a very brave grown-up pretend that he knows what these ributes are. Plenty of suppositions l guesses about it are broadcast; body who listens in will hear that the ıng people of today are "too frank," o daring," "too much in a hurry to old." They are "irreverent" "dis- pectful," "immodest." We hear that y scorn the past, doubt the future, icise the present; that they belong to "show me" class, are wholly material- c, and have no wings.

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O WE MIGHT go on indefinitely, with negatives that cast a cloud and most disheartening. It is enough to ke us think that the "grievous times" he "last days" prophesied in Timothy re come upon us: "For men shall lovers of self, lovers of money, boast- ful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, lovers of pleasure rather than lovers of God; holding a form of Godliness, but having denied the power thereof."

All that is said of our modern young people is not true. Those of us who know them best can testify to that. But since these things are said of them, they may indicate a tendency which we will be wise to counteract, if we can, by presenting the lives of people who have been just the opposite—and "made good at it"; "put it across"; "sold" whatever it was that they started out to sell. For the modern god of Success is worshiped by the young people today as faithfully as it is by their elders. An endeavor that "doesn't get you anywhere" and "do it quick," is not worth much attention. There is a wealth of biographical material which stands the test, however. Note the flood of "success" books and magazines retelling the stories of men and women who have "arrived." The trail by which they have come matters little; merchants, poets, inventors, missionaries, teachers; so they have been acclaimed, so they have standing, they will serve. Their biographies will be read with interest. And they have their value. They will help in the building of characters which succeed.

* * * * *

BUT IS THAT what we want to build? Or all of it? Is success, as an ideal, satisfying even the modern young people? It is down in the black and white of statistic figures that more boys and girls under twenty commit suicide today than ever before in the world's history. Normal, satisfied, happy youth does not do that. Back of this wave of self-destruction are many contributing causes worth thinking about. Even a casual observer must admit that before a normal boy or girl has reached this "what's the use?" stage, he must have waded through such a black slough of discouragement and disillusionment that it makes our hearts ache to think of it. Under the shadow of it we can quite easily believe that this hard and cynical attitude—these "attributes" we have been hearing about, are only a shell, a camouflage. Something is fundamentally wrong with the standards that have been set. They are playing the game according to the rules; but it does not work out as it should. Why "sit in" any longer? "What's the use?" is the saddest query on earth.

* * * * *

FORTUNATELY, there are biographies which will be of value in setting up other standards. Back of every "success" there have been a company of "failures"; pioneers who have had the vision but not always the Promised Land. Leading up to the very latest word in any one of our modern mechanical wonders is a trail of experimenters. Every pilgrim upon it has had his adventurous tilt with the world in making his dreams come true. He has faced utter discouragement; faced it out to victory, and found the "use" of it all. His story has valuable material for character building. The tales of the flyers, from Icarus fastening on his feather wings with wax, to the young lieutenants of the world flight; all of the circumnavigators, from Magellan on; the discoverers, the star gazers, the pioneers in communication. It is safe to say that whatever holds the interest this very moment, as the latest invention, will yield a harvest of biographical material which is more valuable than the invention itself.

For after all, "the life is more than meat." The human endeavor that has gone into the welding of this wonderful Today is the great miracle. The spirit is more than the tangible product. The fruits of the spirit are more momentous. They build the only fine and worth while characters.

MARIETTA WEEK DAY SCHOOL OF RELIGION

By Maxwell Hall

HE MARIETTA Week Day School of religion is under the auspices of Marietta Council of Religious Educa- ı which body consists of an official resentative of twelve cooperating ırches. The school is in its second ır and is apparently recognized by the ımunity as a permanent part of its ıcational system. Every religious anization in the community has been resented in the student body and ry one of these bodies seems to look with favor upon it. The resident priest of the Roman Catholic Church has definitely expressed his approval and his willingness to give instruction to any pupils of his parish found in the public schools at any hour of any day when it is convenient for us to send them to him.

AT PRESENT there are four teachers, each responsible for three grades. All of these teachers are college graduates and have had special training and experience in the teaching of religion. Two of them, Miss Myrtle Milford and Miss Dallas Sisk, who teach the pupils in the first six grades, are graudates of the Boston University School of Religious Education and Social Service. These two teachers are employed for full time at a salary of one hundred and fifty dollars per month each. The other two teachers are pastors of local churches who are volunteering their services for this purpose. Doctor Edgar L. Tiffany,

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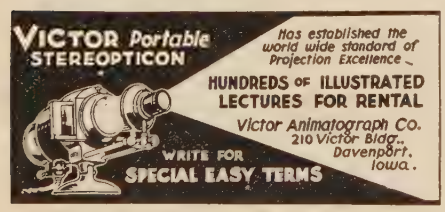
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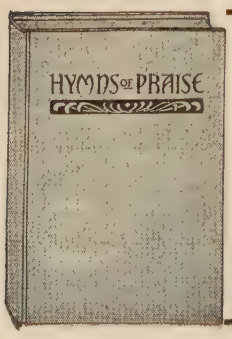
WITH the exception of the pupils who go to the Roman Catholic priest at his request, all of the pupils in both the lower grades and the high schools receive their religious instruction in the public school buildings. In the lower grades teachers go to the rooms on a schedule arranged with the superintendent of schools and principals, just as the instructors of music and art do, and one period each week, varying from thirty to sixty minutes, is given to each room. Out of a total of 1736 in the lower grades 1710 are receiving week day religious instruction regularly. Out of the 26 remaining at least a dozen are Jews and Catholics whose parents have asked to have them excused. No child is compelled to receive this instruction if his parents or guardian files written objection.

IN THE junior and senior high schools the courses are elective. Credit is given for one full year's work with recitation every day, one semester of which is to be taken in the junior high school and the other in the senior high school. The pupil may elect to take the course at any time during the three year period when the recitation may fit in best with his program. The recitation periods in both high schools are fifty-seven minutes long and the work to be done is taken just as seriously and is just as much a part of his course as any other subject.

THE EXPENSES of the school are taken care of out of the common fund to which the several churches contribute regularly out of their budgets from ten to forty dollars a month according to their financial ability, regardless of the number of pupils who may be enrolled from the churches concerned. The churches and the community as a whole are well pleased with the plan which has proven a success in every respect.



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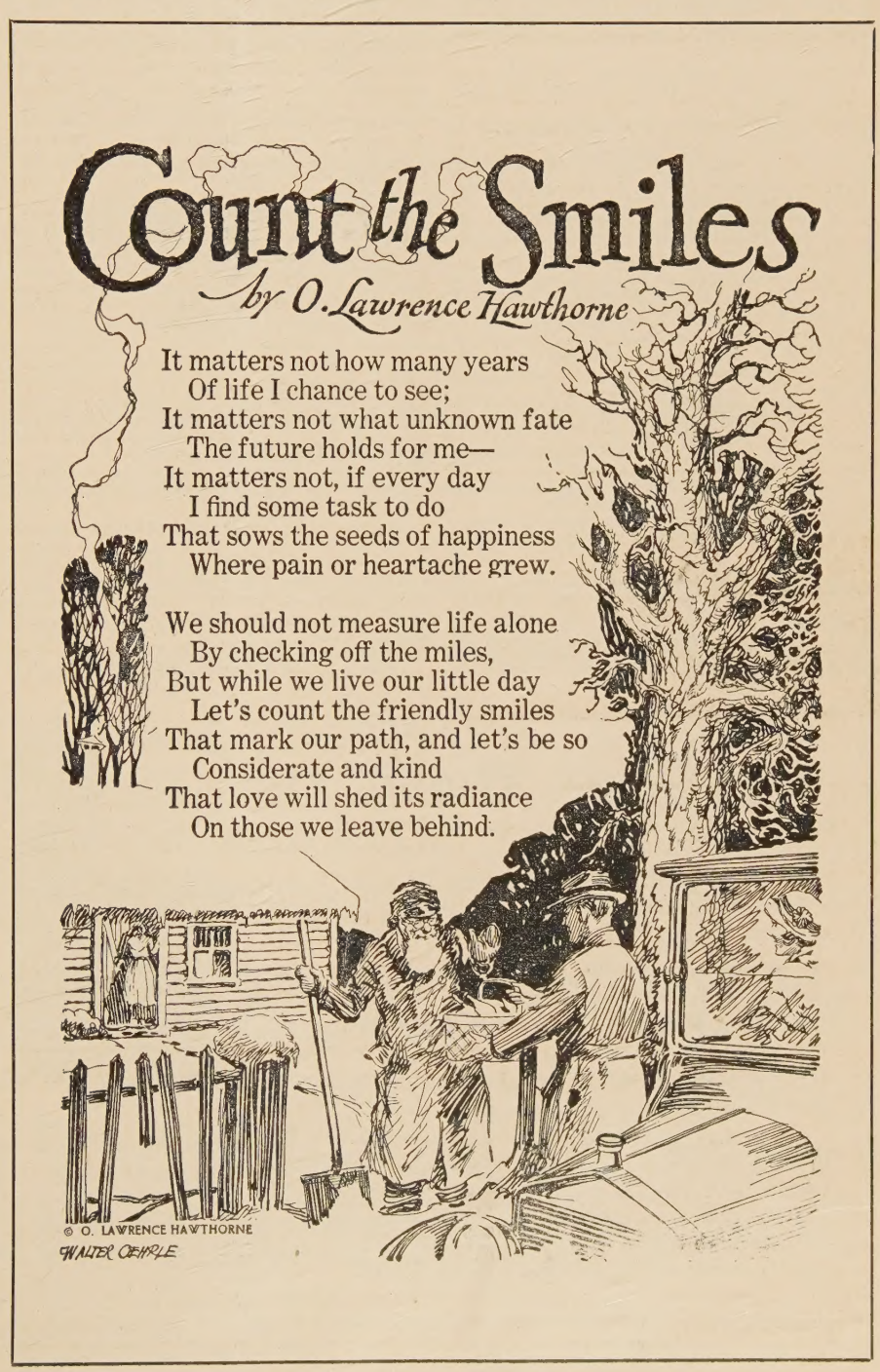
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By checking off the miles,
But while we live our little day
Let's count the friendly smiles
That mark our path, and let's be so
Considerate and kind
That love will shed its radiance
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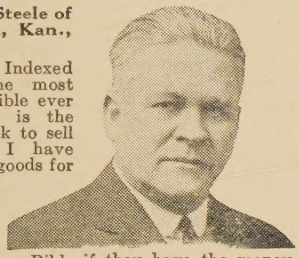

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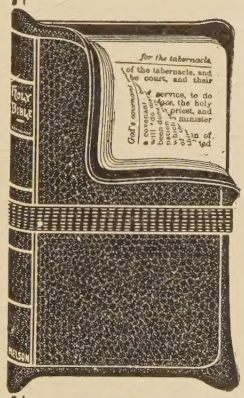

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